W I T

COMMON-WEAL

Newly corrected and
amended.

Si tibi difficilis formam natura negavit
Ingenio formæ damna rependo tuo

L O N D
Printed by James Flesher
by Richard Sanders, at the
[illegible]

To his very good friend Mr. *BODENHAM*, *N. L.* wisheth increase of happinesse.

SIR,

WHat you seriously begun long since, and have always been very careful for the full perfection of, at length thus finished, although perhaps not so well to your expectation, I present you with; as one before all most worthy of the same: both in respect of your earnest travail therein, and the great desire you have continually had for the general profit. My humble desire is, that you would take into your kind protection this old and new burthen of Wit: new in his former title, though otherwise old, and of great antiquity, as being a methodical collection of most choise and select Admonitions and Sentences, compendiously drawn from sundry variety, Divine, Historical, Poetical, Political, Moral and Humane. As for the [illegible] curious, they shall the lesse

still I know there is nothing in this World but is subject to the Erinnys *of ill-disposed persons, whose malice is as fatal as the Darts of* Cephalus, *or* Paris *shaft, which neither a seven-fold Shield, nor* Vulcans *cunning workmanship, nor* Pallas Ægis *can avoid. Thus humbly craving pardon for my boldnesse, beseeching God daily to encrease the affection you bear to learning, I take my leave.*

Your most assured

to command,

N. L.

To the Reader.

Courteous Reader, encouraged by thy kind acceptance of the first and second Impression of *Wits Comon-wealth*, I have once more adventured to present thee with the sixteenth Edition. *Solent primi fœtus rerum horriduli esse & insuaviores, sed amœni magis & grati subsequaces*. Somewhat new I have inserted, put out many things where I found it necessary, and especially of examples; for that I intend, by Gods grace, the next time to publish the fourth part of *Wits Comon-wealth*, containing only Examples. Then from your gratious acceptance and censure, let this part draw her perpetual privilege, that like *Autumnal* fruits it may still flourish in the fair Summer of thy gentle favour, and every one of them triumph in despight of Envies ragged Winter.

N. L.

In Politeuphuian Decastichon.

MYstica qui sophiæ, cultæ quadrantia vitæ,
Ingenii varios flores rimaris & ardes:
Intemerata legas hujus monumenta laboris,
In quo ferventem metris sedabit orexim.
Hoc duce Mercurio, cœlesti numine plenus,
Vertice sublimi series arcana polorum,
Et facilè rapidas fauces vitabis Averni:
Omnia sunt in hoc, Musis aptissima sedes.
Vatulus morumque Pharos, Cynosura vaganti,
Ingenii, genii, mentis, rationis acumen.

A. R.

LEt him who in desire wits wealth embraces,
Here stand and gaze, where well behold he may
A heavenly troop of matchlesse Nymphs and Graces,
Their silver arms in sacred Founts display.
Whose parts all fair, and equall to their faces,
Many their nak'd beauty, their most rich array,
Nor think I had him with a vain suppose,
Wishing [illegible] his resting place;
[illegible] a river of smooth running Prose,
[illegible], conceits (like Virgins) interlace.
Amongst green leaves so grows the Damask-Rose;
In Diamonds golden Tablets doe enchase.

T. M.

Wits Common-wealth.

Of God.

Definition. *God the beginning of all things, the Idea and pattern of all good, is that Almighty Omnipotence which wanteth beginning and ending; which being made of none, hath by his own power created all things.*

WHere God putteth to his hand, there are no men so mighty, no beasts so fierce, no sea so deep, that can resist his power.

As a Prince will not suffer that another be called King in his Realm, so likewise God will not permit that any other in the World should be honoured but he only.

Without the understanding of the will of God by his Word, our sight is but blindness, our understanding ignorance, our wisdome foolishness, and our devotion devillishness.

God will not suffer man to have the knowledge of things to come; for if he had prescience of his prosperity, he would be careless; and understanding of his adversity, he would be senseless.

God who hath made all mortall things, hath authority to dispose them even with the same power with which he hath created them.

As much doe we owe unto God for the deliverance from which he delivereth us, as for the great benefits and dignities, whereunto he hath alwaies raised us.

Where Virtue doth raise to honour, there God fails not to establish the dignity.

God is called a Well, both because he hath all good things from himself, and also for that he doth communicate from thence with his creatures, without any hindrance to himself: for God ministreth to all, lacking nought, and receiving nothing of any man.

God in his Church is a most bright Sun, which riseth upon such as fear him, and goeth down from them that are carelesse and profane.

The treasures of vices are in us, the abundance of goodness in God. *Jerom.*

The greatness of God is more seen in mercy then in punishment.

God oseth us not as our offences deserve, but as his mercy willeth.

God deals in one sort with the sinner, in another manner with the just; to the sinner he pardoneth his offence, and from the just he takes away the occasions of his sin.

Epirus King of Arcadia for breaking up of *Neptunes* Temple was stricken blind.

Mardorus spoiling *Circes* Temple, was stricken mad, with all his Souldiers.

Alexanders Souldiers seeling to spoil the Temple of the same Goddesse, were slain with Lightning.

Brennus, the Captain of the French, entring the Temple of *Apollo*, and spoiling it, was stricken with madness, and slew himself.

Cepia's Souldiers, that robbed the Temple at *Tolosa*, died all miserably.

As it is impossible with one and the same eye to behold Heaven & Earth, so is it as impossible with one disordinate will to love God and the World. *August.*

Like as God surmounteth all other creatures, so the remembrance of him surmounteth all other imagi-

God

God is high; if thou lift thy self upon him, he flieth from thee; but if thou humblest thy self unto him, he cometh down to thee.

Gods Doctrine is the rule of Prudence, his Mercy the work of Justice, and his Death the Standard of Patience. *Bern.*

The Resurrection of Christ, to the Dead is Life, to the Saints Glory, to Sinners Mercy.

Simonides, the more he studied to know what God was, the harder still it seemed unto him.

If God help, he is mercifull; if not, we must not think him unjust.

Divinity cannot be defined.

The operation of God is threefold, Creation, Formation, Consummation.

God is Eternity, and therefore not found but of such as continually seek him.

God, although he be Omnipotent, could never make a creature equall to himself.

The Lord of Hosts is called God the Father, the Son is the Image of the Father; the Father and the Son known, the Goodness of them both, which is the holy Ghost, is made manifest. *August.*

Jupiter est quodcunq; vides, quacunq; moveris. Ovid.

Quæ Deus occulta esse voluit, non sunt scrutanda; quæ autem manifesta fecit, non sunt negranda, ne & in illis illicitè curiosi, & in istis damnabiliter inveniamur ingrati. Ambros.

Of Heaven.

Defin. *Heaven is generally taken for that part of the world which is over our heads, a place full of Divine residence, and that Land, where the Faithfull after this life expect their portion and inheritance.*

HEaven is the Seat of God, and the Earth is his Footstool.

Heaven is the seat of Glory, the habitation of Angels, the resting place of the Faithfull, farre beyond thought, and glorious beyond report.

We deem it hard to know the things on earth, and find the objects of our eyes with toil; but who can search the secrets of the heavens? *Basil.*

Heaven is neither infinite in form nor figure, but one in nature.

Heaven as it had its Creation of nothing, so it shall be dissolved to nothing.

The disposition and places of the Heavens, are not of power to expresse our good or bad fortunes.

As Hell is the place of all horrour, so heaven is the haven of all rest.

Heaven is the habitation of the Elect, the throne of the Judge, the receit of the saved, the seat of the Lamb, the fulness of delight, the inheritance of the Just, and the reward of the Faithfull.

From Heaven our souls receive their sustenance Divine.

Heaven is the Church of the Elect, the soul of the Just, and field of the Faithfull.

He is most miserable that is denied to see the Sunshine; and he is most accursed, to whom God denieth his heavenly favour. *Gregory.*

It is hard to live well, easie to die ill; hard to obtain Heaven, easie to keep from thence.

None knoweth better how great is the losse of Heaven, then they that are judged to live continually in Hell.

A good life begetteth a good death, and a good death a glorious inheritance in Heaven.

The way to Heaven is narrower then the way to Hell.

In gloria cœlesti mira serenitas, plena securitas, æterna fœlicitas.

Estque

Estque Dei sedes nisi terra, & pontus, & aer,
Et cœlum, & virtus, superos quid quærimus ultra?

Of Angels.

Defin. *Angels are of an intellectuall and incorporeall substance, alway moveable and free, the divine Messengers of the will of God, serving him by grace and not by kind, and are partners of immortality.*

ANgels at all times, and in all places, behold the face of our heavenly Father.

Self-love, the ruine of the Angels, is the confusion of men.

Angels are carefull of mens actions, and Protectors of their persons.

Angels were created of God, immortall, innocent, beautifull, good, free, and subtile, of the essence of God himself. *Aug.*

Angels have their habitation in heaven, their eyes fixed on the Majesty of God, their tongues formed to his praises, and themselves only in him.

Every ones Angel that hath guided him in this life shal at the latter day bring forth him he hath govern'd.

Angels intend two things, the first is the glory and service of God, the second is the health and salvation of his children.

Angels are the comforters, instructors, and reformers of men.

Angels are Tutors of the Saints, Heralds of Heaven, and Guardians of our Bodies and Souls.

The Angels exceed not in desire, desire not, because they want not, in beholding their Creator. *Amb.*

The Angels have charge to conduct men, Wisdome to instruct men, and Grace to preserve men.

Angels were the first creatures that ever God made.

Angels, wheresoever they [illegible], doe alwaies behold the face of God.

There are nine Orders of Angels; Angels, Archangels, Vertues, Powers, Principalities, Dominions, Thrones, Cherubins, and Seraphins.

The Divine nature of Angels suffereth neither change nor end, for they are immutable and Divine.

Angels are swift messengers to execute the wrath of God against his enemies.

Every true Minister is a true Angel, and their tongues bear the Embassage of the most high God.

Angeli sic foris exeunt, ut interius contemplatione gaudium non privetur. Greg.

Apostatæ Angelo similis efficitur homo, qui hominibus esse similis dedignatur.

Of Virtue.

Defin. *Virtue is a disposition and power of the reasonable part of the Soul, which bringeth into order and decency the unreasonable part, by causing it to proceed in convenient and to her own affections and passions, wherein the Soul abideth in a comely and decent habit, preventing that which ought to be done according to reason: briefly, it is a proportion and uprightness of life, in all points agreeable to reason.*

HE that desireth to be called Virtuous, it is first requisite that he be good: therefore if the account of reputation, it is more worthy to be called Virtuous, then Noble or Reverend: for that the one title descends together with dignity, and the other is the reward of the work which we use. So that it falls out in good experience, that the title of Virtue is of many men desired, but of very few truly deserved.

Virtue maketh a stranger grow natural in a strange Country, and Vice maketh the natural stange in his own Country.

Virtue is health, Vice is sickness. *Petron.*

Virtue is a stranger upon earth, but welcome in heaven.

Take

Take away discretion, and Virtue will become Vice.

Virtue is the beauty of the inward man.

Virtue laboureth like the Sun to lighten the world.

To forgive is no lesse Virtue in Princes, when they be offended, then revenge a vice in the common sort, when they be wronged.

Virtue goes not by birth, nor discretion by years; for there are old fools and young Counsellers. *Gever.*

Virtue is the Queen of Labourers, Opinion the Mistresse of fools, Vanity the Pride of Nature, and Contention the overthrow of Families.

Virtue maketh men on the earth famous, in their graves glorious, and in the heavens immortall. *Chilo.*

Virtue is not obtained in seeking strange Countreys, but by mending of old errors.

Virtue is more acceptable, by how much the more it is placed in a beautifull body.

Pythagoras compareth Virtue to the letter Y, which is small at the foot, and broad at the head; meaning that to attain Virtue is very painfull, but the possession thereof passing pleasant.

A good man, though in appearance he seem needy, yet by Virtue he is rich.

Virtue is a thing that preserveth us to immortality, and makes us equall in the Heavens. *Socrates.*

The first step to Virtue is to love Virtue in another man.

Virtue while it suffereth overcometh.

Virtue cannot perfectly be discerned without her contraries, nor absolutely perfect without adversity.

He that remembreth his Virtue, hath no Vice to remember, seeing he wanteth Humility, which is the Mother Virtue of all Virtues.

Virtue is better and more certain then any Art.

The actions of Virtue doe so much affect the beholder, that he presently admireth them, and desireth to follow them.

A man endued with Virtue, meriteth more favour then a man of much wealth.

It is no lesse Virtue to keep things after they be gotten, then to get them. *Ovid.*

Virtue in general, is a castle impregnable; a river, that needeth no rowing; a sea, that moveth not; a treasure, endlesse; an army, invincible; a burthen, supportable; an everturning Spie; a sign deceitlesse; a plain way saillesse; a true guide, without guile; a helm, that instantly cureth; an eternall honour, that never dieth. *Marc. Aurel.*

Laudo factum de necessitate virtutem, sed plus laudo illam, quam eligit libertas, non inducit necessitas.

——*Virtus medio jacet obruta cœno,*
Nequitiæ classes candida vela ferunt.

Of Peace.

Defin. *Peace is the quiet and tranquillity of Kingdoms, burying all seditions, tumults, uproars, and faithens; and planting ease, quietnesse, and security, with all other flourishing ornaments of happinesse.*

DEar and unprofitable is the Peace that is bought with guiltlesse blood.

They justly deserve the sword of Warre, which wilfully refuse the conditions of Peace.

Peace flourisheth where Reason ruleth, and Joy reigneth where Modesty directeth.

Peace is the end of War, Honour the joy of Peace, and good Government the ground of them both.

Peace is of most men desired.

Concord in a City, is like Harmony in Musick.

Concord of many maketh one.

As the living members of the body, united together, maintain life; and divided, hasten death: so Citizens in a Common-wealth, by their Concord maintain the same, but by their Hatred destroyit.

True Peace, is to have Peace with Virtue, and War with Vice.

Peace

Peace asketh no lesse wisdome to conserve it, then valiantnesse to obtain it.

The colour of Peace maketh the War more secure; for who suspect least are soonest prevented. *Plutar. Mag.*

Archidamia the Spartan Lady, seeing her Countrey suppressed by the covetousness of the Magistrates, and *Pyrrhus* triumphing in their miseries, entred the Senate-house with a naked sword in her hand, and in the name of all the Ladies, chid the heartless Lords, for suffering themselves to live, their Countrey being overthrown, and they like to lose their liberty.

Pyrrhus entring Sicily, possessed with hope of some Peace, afterward surprised the Countrey, and enthralled the inhabitants thereof by tyranny.

Peace from the mouth of a Tyrant is oftner promised then performed. *Plato.*

The countenance declareth mans inclination to peace; and the austerity of *Marius* countenance, being an infant, was ominous to Rome in his old age.

It is a point of godly wisdome, to be at peace with men, at warre with vices.

To rule an estate, is a heavie burthen; but to undergoe Peace, is no easie carriage.

Concord maketh small things mightily to encrease, but Discord maketh great things suddenly to decay.

To flie from Peace, which we should earnestly pursue, is to follow discord, and our own destruction.

That thing is more esteemed which is obtained by peacefull words, then that which is gotten by forcible violence.

Nemo vires suas in pace cognoscit: si enim bella desunt, virtutum experimenta non prosunt.

——— *Pax optima rerum,*
Quam homini nosse datum est: pax una triumphis
Innumeris melior: pax custodire salutem,
Et cives aquare potest —— Sil. Ital.

Defin. *Truth is that certain and infallible virtue, which bringeth forth all goodnesse, revealeth the Creation of the world, the power of our Creator, the eternall Crown of Blisse we hope for, and the punishment allotted for our misdoings: it is a virtue, through which we are inclined to speak no otherwise with our tongue, then we think with our heart.*

TRuth stands not upon the tongues of men, nor honour upon the frowns of authority.

There is nothing so secretly hidden, but Time and Truth will reveal it.

Truth may be oft blamed, but never ashamed, and Virtue suppressed by slander, wil at last appear without blemish.

The dissolving of a doubt, is the finding of the Truth.

Truth is the Law of Arts.

Truth hath two champions, Wisdome & Constancy.

Truth is the messenger of God, which every man ought to reverence, for the love of her Master.

Truth only among all things is privileged, in such wise, that when Time seemeth to have broken her wings, then as immortall she taketh her force. *Aug.*

The purest Emerald shineth brightest, when it hath a foile, and Truth delighteth most when it is apparelled worst.

The end of Grammar, is to speak aptly & agreeably; and the end of the speech, Society: of Rhetorick, to carry all mens minds to one opinion: of Logick, to find a Truth amid'st many falshoods; all other Arts doe likewise tend to Truth.

Four very good Mothers have four very bad Daughters; Truth hath Hatred; Prosperity hath Pride; Security hath Perill; and Familiarity hath Contempt.

Pharamond the first King of France was named *Pharamond*, which signifieth Truth.

Truth

Truth feareth nothing more then to be hid; she careth for no shadow, but is content with her own light.

Truth is a virtue that sealeth the heavens, illuminateth the earth, maintaineth justice, governeth Cõmonweals, kils hate, nourisheth love, & discovereth secrets.

Truth is a sure pledge not impaired, a shield never pierced, a flower that never dieth, a state that feareth no fortune, and a port that yeilds no danger. *Cicero.*

Truth is health that is never sick, a life that hath never end, a salve that healeth all sores, a sun that never setteth, a moon that is never eclipsed, a herb that is never withered, a gate that is never lockt, and a voyage that never breeds weariness.

Truth is such a virtue, that without it our strength is weakness, our justice tyrannous, our humility trayterous, our patience dissembled, our chastity vain, our liberty captive, and our piety superfluous.

Truth is the Center wherein all things repose, the Card whereby we sail, the Wisdome whereby we are cured, the Rock whereon we rest, the Lamp that guideth us, and the Shield which defendeth us.

Truth is the ground of Science, the scale to Charity, the type of Eternity, and the fountain of Grace.

By Truth the innocent smileth before the Judge, and the Traytor is discovered before he is suspected.

Truth is a good cause, and needs no help of Oratory, and the least speech discovers the best credit.

Qui veritatem occultat, & qui mendacium prodit; utrique rem est: ille, quia prodesse non vult; iste, quia nocere desiderat. August.

Non bene mallato cælestia numina gaudent;
Sed quæ præstanda est, & sine teste fides.

Of Conscience.

Defin. *Conscience generally is the certain and assured testimony, which our souls carry about with them, bearing witness*

witness of what we speak, think, wish, or doe: it is to the wicked, an Accuser, a Judge, a Hangman, and a Rope: to the godly, a Comfort, a Reward, and Aid against all adversities.

A Guilty Conscience is a worm that biteth and never ceaseth.

The Conscience once stained with innocent blood, is alwaies tied to guilty remorse.

Conscience is a worm that frets like the *Seris* wool, secretly & deeply; easily gotten, and hardly worn out.

Where the Conscience is drowned with worldly pomp & riches, there wisdome is turned to foolishness.

Conscience is the chamber of Justice. *Orig.*

He that frameth himself outwardly to do that which his Conscience reproveth inwardly, wilfully resisteth the Law of God.

The Conscience is wasted, where shipwrack is made of faith.

A good Conscience is the only liberty.

The Conscience is a book wherein our daily sins are written.

A good Conscience is a continuall quietness.

Although the Conscience of many seem to be seared with hot iron, as if it were void from all feeling of sin, yet at the point of death is awakened, yea and it driveth the miserable soul to desperation.

We shall carry nothing with us out of this life, but either a good or a bad Conscience.

Discern discreetly, and practise reverently those things that are good, that thine own Conscience may be clear, and others by thy doings not offended. *Greg.*

A clear Conscience needeth no excuse, nor feareth any accusation.

None is more guilty, then he whose Conscience forceth him to accuse himself.

To accuse ones self before he is accused, is to find a foul crack in a false Conscience.

Con-

Conscience beareth little or no sway, where gain brings in his plea.

The Conscience loaden with the burthen of sin, is his own Judge, and his own Accuser.

Whereas any offence is committed through ignorance, or any other violent motion; the causes that encrease the same being cut off, penitence and remorse of Conscience presently followeth.

The Philosophers couns those men incurable, whose Consciences are not touched with repentance for those sins which they have committed.

There is no greater damnation then the doom of a mans own Conscience.

The violence of Conscience cometh from God, who maketh it so great, that man cannot abide it, but is forc't to condemn himself.

A wicked Conscience pursueth his Master at the heels, & knoweth how to take vengeance in due time.

Nulla pœna gravior pœnâ Conscientiæ: vir autem nunquam esse tristis? bene vive. Isidor.

——*Hen quantum pœna mens conscia damnat!*

——*Sua quemque premit terror is imago.*

Of Prayer.

Defin. *Prayer (as some Divines affirm) is to talk with God, craving, by intercession, and humble petition, either those things necessary for the maintenance of this life, or forgiveness of those sinnes, which through frailty we commit.*

The just mans prayer appeaseth the wrath of God.

Prayer must be freely given, and never sold.

Prayer is the oblation of a thankfull heart, and the token of a contrite and penitent mind.

Prayer is not to be attempted with force & violence of heart, but with simplicity & meekness of spirit.

Happy is that man, whom worldly pleasures cannot draw from the contemplation of God, and whose life is a continuall prayer.

Prayer

Prayer is the wing wherwith the soul flieth to heaven, and Meditation the eye wherewith we see God. *Amb.*

Prayer kindleth, inflameth, and lifteth the heart unto God, & the incense of Meditation is pleasing in his eys

The prayer of the poor afflicted pierceth the clouds.

Prayer is a virtue that prevaileth against temptation, & against all cruel assaults of infernal Spirits, against the delights of this lingring life, and against the motions of the flesh. *Bernard.*

Prayer engendreth confidence in the soul, confidence engendreth peace & tranquillity of conscience.

Faith joyned with Prayer, maketh it more forcible, [illegible] humility coupled with it, maketh it beneficiall [illegible] effectuall.

[illegible] & godly disposed people do daily pray unto God for the cleansing of the impurity of the heart, and doe watch it with all diligence that they can, and labour to restrain it, that the corruption thereof burst [illegible] out, either to the hurt of themselves or others.

The Romans upon certain high dales prayed for encrease of wealth to the people of Rome: which *Scipio* being Censor changed, saying, That it was sufficient, and that they ought only to pray unto God to preserve it such as it was.

Thy prayer is thy speech to God: when thou readest, God speaketh to thee, and when thou prayest, thou talkest with God. *Ang.*

Let prayer ascend, that grace may descend.

[illegible] knoweth how to pray well, knoweth how [illegible] well.

[illegible] the mercy of the giver is not doubted, the [illegible]ence of him that prayeth is to be reprehended.

[illegible] must be accompanied with the exercise of [illegible]ication.

[illegible] prayer can tie the will of God unto us, except [illegible] of all we renounce and conquer our own wills.

Pray

Pray in thy heart unto God at the beginning of all thy works, that thou mayst bring them to a good conclusion. *Socrat.*

Pray not to God to give thee sufficient, for that he will give to every man unasked: but pray that thou mayst be contented and satisfied with that which he giveth thee.

Heaven shall cease to be, when it shall cease to run: and men cease to prosper, when they cease to pray.

The wrath and love of God follow each other, but the former is mitigated by prayer and repentance.

Prayer and repentance bringeth peace to the unquiet conscience.

Orans considerare debet quid petit, quem petit, seipsum qui petit. Bernard.

Flectitur iratus voce rogante Deus.

Of Blessedness.

Defin. *Blessedness or beatitude, is the grace of God and his benefits, bountifully bestowed on them that serve him and keep his commandements.*

TRue blessedness from mortall eyes is hid; and less as an object to the purer spirits.

That man cannot be truly blessed, in whom virtue hath no place.

A man that is wise, although he fall into extreme poverty, yet is he very rich and greatly blessed.

Blessedness is an outward quietness. *Arist.*

Blessedness farre off, beginneth from humility.

A blessed man cannot erre.

There is no truer happiness in this life, than that which beginneth everlasting happiness; and no truer misery, then that which leadeth to everlasting misery.

The first felicity that godly men have after this life, is the rest of their souls in Christ; the second shall be the immortality and glory of their bodies.

This

This is perfection and happiness, even for every thing to attain the end for which it was created, and therein to rest and be blessed.

Hatefull and haplesse is that happiness, that traineth men from truth to insolence.

Since in every thing the excess is hurtfull, the abundance of felicity is most dangerous.

It is not true blessedness, which hath an end.

If thou knowest all that ought to be known, thou art truly blessed.

They are to be accounted blessed, to whom fortune hath equally weighed the good with the evil.

All things truly belonging to blessedness, do chiefly consist in the noble virtues of wisdome.

True blessedness consisteth in a good life, and happy death. *Solon.*

Not the rich, but the wise avoid misery, and become happy and blessed.

They that think riches the cause of happiness, deceive themselves no less then if they supposed, that cunning playing upon the Lute or Harp came from the instrument, and not from art.

Those men be truly blessed, whom no fear troubleth, no pensiveness consumeth, no carnall concupiscence tormenteth, no desire of worldly wealth afflicteth, nor any foolishness moveth unto mirth.

True felicity consisteth in the good estate of the soul.

Fœlix anima quæ spreto turbine sæculi, pertransiens corporis claustra, illius summi & incomprehensibilis lucis potest aliquo illustrari radio: — fœlix cui victa voluptas, Terga dedit, longi quem non fregere dolores.

Of Love.

Resin. *Love is the most excellent effect of the soul, whereby [illegible] heart hath no fancy to esteem, value, or ponder any [illegible] in this world, but the care & study to know God's*

[illegible]

neither is it idle, but worketh to serve him whom he loveth; and this love is heavenly. There is also a love natural, and that is a person which spreadeth through every vein; it is a herb that being sown in the entrails, mortifieth all the members; a pestilence, that through melancholy killeth the heart; and the end of all virtues.

LOve is the Master of boldnesse and confidence. *Niphus de pulch:*

Love is an unreasonable excesse of desire, which cometh swiftly and departeth slowly.

Whosoever loveth, is deceived and blinded in that which he loveth.

The love that a man getteth by his virtues is most permanent.

Love is full of speech, but never more aboundant therein then in praise.

A friend loveth alwaies, a lover but for a time.

The love of beauty is the forgetting of reason.

Love begun in peril, savoureth of greatest delight when it is possessed.

Love inchanteth the hearts of men with unfit fancies, and layeth beauty as a snare to intrap virtue.

Love is a fading pleasure mixed with bitter passions, and a misery tempered with a few momentary delights.

All bonds are little enough to hold love.

Love is a virtue if it be measured by ducful choice, and not malmed with wilful chance.

Lawlesse love never endeth without losse; nor the nuptial bed defiled escapes without revenge.

Fancy is a worm that biteth soreest the flourishing blossoms of youth.

Love is not to be suppresst by wisdome, because not to be comprehended with reason.

Hot love is soon cold, and faith plighted with an adulterous vow, is tied without conscience, and broken without care.

Love as it is variable, so it is mighty in forcing effects without deniall.

Cupid is not to be resisted without courage, but entertained with courtesie.

Love vanquisheth Tyrants, conquereth the malice of the envious, and reconcileth mortall foes unto perfect friendship.

Love is a heat full of coldness, a sweet full of bitterness, a pain full of pleasantness, making the thoughts have eyes, and hearts ears, bred by desire, nursed by delight, weaned by jealousie, kill'd by dissembling, and buried by ingratitude.

That which with the heart is loved, with the heart is lamented.

Love is a worm, which commonly lives in the eye, and dies in the heart.

To be free from love is strange, but to think scorn to be beloved, is monstrous.

Love and Royalty can suffer no Equals.

Love being honest may reap disdain, but not disgrace.

He that feeds upon fancy, may be troubled in the digestion.

Love without his fruit, is like a picture without a face.

Love never took thought, but neer her lives end: and hope of heaven had never fear of hell.

Things immortal are not subject to affliction. *Her.*

Affection bred by inchantment, is like a flower wrought in silk, in colour and form most like, but nothing at all in substance and savour.

Love gotten by witchcraft is as unpleasant, as fish taken with medicines is unwholsome.

Love is as a Chameleon, which draweth nothing in the mouth but aire, and nourisheth nothing in the body but the tongue.

Love breaketh the brain, but never bruiseth the brow; consumeth the heart, but never toucheth the skin;

skin; and maketh a deep scarre to be seen before any wound be felt.

A man hath choice to begin love, but not to end it.

It is meet for Lovers to preferre manners before money, and honesty before beauty.

Lawlesse love without reason, is the very loadstone to ruth and ruine.

Love is not satisfied with gold, but only payed with love again. *Pythag.*

Love covereth a multitude of sinfull offences, and loyalty recovereth a world of infirmities.

Love-knots are tied with eyes, and cannot be untied with hands; made fast with thoughts not to be unlooſed with fingers.

To have a fair Mistresse in love, and want gold to maintain her, to have thousands of people to fight, and no penny to pay them, maketh your Mistresse wild, and your Souldiers tame.

True love is never idle, but worketh to serve him whom he loveth. *Aug.*

As Ivie in every place findeth somewhat to cleave unto, so Love is seldome without a subject.

Love is threefold; the first only embraceth virtue; the second is infamous, which preferreth bodily pleasure; the third is of the body and soul; nothing more noble then the first, then the second nothing more vile, the third is equall to both. *Plato.*

Love is a cruel impression of that wonderful passion, which to be defined is impossible, because no words reach to the strong nature of it, and only they know it, which inwardly doe feel it. *Anvil.*

He that maketh his Mistresse a Goldfinch, may perhaps in time find her a Wagtail.

The assaults of love must be beaten back at the first fight, lest they undermine at the second. *Pythag.*

He that looketh to have clear water, must digge

deep; he that longeth for sweet musick, must strain arts to the highest; and he that seeketh to win his love, must stretch his labour, and hazard his life.

It falleth out in love as it doth with Vines, for the young Vines bring the most wines, but the old is best. Birds are trained with sweet calls, but they are caught with brosd nets; Lovers are allured with fair looks, and intangled with disdainful eyes.

Of love mixed with mockery, followeth the truth of infamy.

He that hath sore eyes must not behold the candle; nor he that would leave his love, fall to the remembrance of his Lady; for the one causeth his eyes to smart, and the other procureth the heart to bleed.

Like as the fire wasteth the wood, so scornfulness consumeth love. *Hermes.*

Love can never be fully fixed, when in him that is beloved there wanteth merit.

It is convenient in love to be discreet, and in hatred provident and advised.

Love is a frantick frensie, that so infects the minds of men, that under the tast of Nectar they are poysoned with the water of Styx.

Love brings on lewd looks to command by power, and to be obeyed by force.

Love and fortune favours them that are resolute.

Lovers oft-times proceed in their suit as Crabs whose paces are alwaies backward.

As affection in a lover is restlesse, so if it be perfect it is endlesse.

Love is a sweet tyranny, because the lover endureth his torment willingly. *Niphus.*

The mind of a Lover is not where he liveth, but where he loveth.

Love fixed on virtue, increaseth ever by continuance.

The passionate Lover if he sail, love is his Pilot; if

if he walk, love is his companion; if he sleep, love is his pillow.

Love is only remedied by love, and fancy must be cured by affection. *Pyth.*

Sophocles being demanded what harm he would wish to his enemy, answered, That he might love where he was not fancied.

Love is most fortunate, when courage is most resolute.

Affections are harder to suppresse then enemies to subdue.

Lovers oathes are like fetters made of glasse, that glister fair, but couple no constraint.

Love maketh a man that is naturally addicted to vice, to be endued with virtue, forcing him to apply himself to all laudable exercises, that thereby he may obtain his lovers favour; coveting to be skilful in good letters, that by his learning he may allure her; to excell in musick, that by his melody he may entice her; to frame his speech in a perfect phrase, that by his learning and eloquence he may perswade her; and what nature wanteth, he seeketh to amend by art; and the only cause of this virtuous disposition is love.

Love be it never so faithfull, is but a Chaos of care and fancy, though never so fortunate is but a masse of misery. *Chilo.*

Love is to be driven out by reason, not to be thrust out by force.

Amidst the naturall passions of man, love is the fountain of all other.

The Lover knoweth what he doth desire, but he knoweth not what he should desire.

Love may wither by little and little, but the root will not be removed on a suddain.

It is a profit for young men, and a fault for old men to be in love.

The best Physician to cure love, is she that gave the wound.

The first step to wisdome, is not to love; the second, so to love that it be not perceived. *Plato.*

Secret love burneth with the fiercest flame.

As a King is honoured in his image, so God in man is both loved & hated; he cannot hate man who loveth God, nor can he love God, who hateth man. *Bern.*

He that gathereth roses must be content to prick his fingers, and he that will win a womans good will, must be content with sharp words.

There are six properties in love: Self-love, is the ground of mischief; Lascivious love, the root of remorse; Wanton love, the cowards warfare; Pure love never saw the face of fear; Pure loves eyes pierce the darkest corners; Pure love attempteth the greatest dangers.

Libet as quoniam nulli jam restat amanti,
Nullus liber erit, si quis amare velit.
——Heu quantum mentes dominatur in aquis
Justa Venus!

Of Jealousie.

Defin. *Jealousie is a disease of the mind, proceeding from a fear, which a man hath, that that thing is communicated to another, which he would not have common, but private to himself: it is also bred of that love which will not suffer a partner in a thing beloved.*

HE that is pained with the restlesse torment of Jealousie, doubteth and mistrusteth himself, being alwaies frozen with fear, and fired with suspicion. *Her.*

Jealousie is such a heavy and grievous enemy to the holy estate of matrimony, and soweth between the married couple such deadly seeds of secret hatred and contention, as love being once rased out with sackelesse distrust thereof, through envy ensueth bloody revenge.

A jealous man is suspicious evermore, judging the worst:

worst: for if his Wife be merry, he thinketh her immodest; if sober, sullen; if pleasant, unconstant; if she laugh, it is lewdly; if she look, it is lightly; yea he is still casting beyond the Moon, and watcheth as the crafty Cat over the silly Mouse.

Love as it is divine with loyalty, so it is hellish with jealousie.

Jealousie proceedeth from too much love.

The heart being once infected with jealousie, the sleeps are broken, and dreams prove unquiet, the night is consumed in slumbers, thoughts, and cares, and the day in woe, vexation, and misery.

The Jealous man living dies, and dying prolongs out his life and passion worse then death: none looketh on his love, but suspicion sales. This is he that covets to be corivall in my favours; none knocketh at the dore, but starting up, he thinketh them to be the messengers of fancy; none talks, but they whisper of affection: if she frown, she hates him, and loves others; if she smile, it is because she hath had successe in her love; look she frowardly on any man, she dissembles; if she favour him with a gracious eye, then as a man possessed with a frenzie, he crieth out that neither fire in the straw, nor love in a womans looks can be concealed; thus doth he live restlesse, and maketh love, that oft is sweet, to be in tast more bitter then gall.

Jealousie is a hell to the mind, and a horrour to the conscience, suppressing reason and inciting rage.

As there is no content to the sweetness in love, so there is no despair to the prejudice of jealousie.

As a ship in a tempest, so is the mind tost by jealousie, the one still expecteth his wrack, the other seeketh his own ruine.

Jealousie maketh the coward stout, the bashfull audacious, the babler silent.

He that is jealous, is like him that is sick of an ague, and poureth in drink to augment the chilness of his sickness. *Hip.*

There can be no greater tyranny then jealousie, whereby a man continually murthereth himself living.

Jealousie begetteth revenge, revenge nourisheth jealousie.

Love is married to jealousie.

Suspicion is the mother of jealousie. *Dionysius.*

Three things breed jealousie 3 a mighty state, a rich treasure, and a fair wife.

Jealousie is a hell-born fiend, that pestereth the mind with incessant passions.

Jealousie, in seeking death, contemneth it: in finding it, repineth thereat, not for enduring it, but because it suffereth him not to out-live revenge.

As the Crow thinks her own birds fairest, so the jealous man thinketh his own choice excellentest.

Of little Brooks proceed great Rivers, and from small sparkles of jealousie arise great flames of distemperature.

To trouble a jealous man with counsel, is to augment his pain with suspicion.

Matrimonium ita demum tranquillè exigi potest, si uxor cæca, marito autem surdus sit. Fœmineum genus zelotypiæ est obnoxium, & hinc oriuntur rixæ & querimoniæ: versus marito obnoxia est uxoris garrulitas, quæ molestiæ eariturus est si surdus sit.

Of Hate.

Defin. *Hate, or envy, is a grief arising of another mans prosperity, and malignity is most commonly joyned with it, whether it be the foundation of it, as some say, or one part thereof, as others will have it. This malignity or common hate, is a delight and pleasure taken in another mans harm, although we receive no profit thereby,*

and

and it seemeth to be accidental, that is, procured by hatred or ill will, arising of some evil affection while one man beareth to another.

THe greatest flood hath the soonest ebbe, the sorest tempest the suddainest calm, the hottest love the coldest end, and from the deepest desire oftimes ensueth the deadliest hate.

Hate thirsteth to salve his hurts by revenge.

Envy is a secret enemy to honour.

There is nothing that more spiteth a man, then to receive an injury before his enemy.

Hatred is the spirit of darkness.

Hatred is blind as well as love. *Plutar.*

Envy is imagined of the Poets to dwell in a dark cave, being pale and lean, looking a squint, abounding with gall, her teeth black, never rejoicing but in others harm, still unquiet and carefull, and continually tormenting her self.

Envy in this point may be discerned from hatred, the one is secret, the other is open.

The envious man is fed with dainty meat, for he doth continually gnaw upon his own heart.

Hate hath sundry affections, as contempt, anger, debate, and scornfulness.

Envy shooteth at others, and woundeth her self.

Sicilian Tyrants did never find,
Then envy greater torment of the mind.

A wise man had rather be envied for provident sparing, then pitied for his prodigal spending.

Bavins are known by their bands, Lions by their claws, Cocks by their combs, and envious men by their manners.

Envy never casteth her eye low, nor ambition never points but alwaies upward.

Revenge barketh only at the starres, and spight spurns at that she cannot reach.

Envy braggeth, but draweth no blood: and the malicious have more mind to quip, then might to cut.

Envy is like lightning, that will appear in the darkest fogge.

Very few dare serve or follow such as the Prince doth hate.

Much strangeness breedeth hatred, and too much familiarity breedeth contempt.

The grudge, hatred, and malice of them that be evil, justifieth the justice and sentence of them that be good.

It is better to be fellow with many in love, then to be a King with hatred and envy.

Envy is blind, and can doe nothing but dispraise virtue. *Solon.*

Envy is so envious, that to them that of her are most denied, and set farthest off, she giveth most cruel strokes with her feet.

As rust consumeth iron, so doth envy the hearts of the envious. *Anaxag.*

An envious man waxeth lean with the fatness of his neighbour.

It is a scab of the world to be envious at virtue.

Envy is the companion of mightiness.

I doe not allow of envy; but of good, saith *Euripides*, I would be envied.

Envy is the daughter of pride, the author of murther, and revenge, the beginner of secret sedition, and the perpetual tormenter of virtue.

Envy is the filthy slime and impostume of the soul, a perpetual torment to him in whom it abideth; a venome, a poison, or quick-silver, which consumeth the flesh, and drieth up the marrow of the bones. *Socrat.*

Take away envy, and that which I have is thine: let there be no envy, and that which thou hast is mine.

The envious man thinketh his neighbours losses to be his gain.

Of

Of vices Envy is the most ancient, Pride the greatest, and Gluttony the foulest.

The injured man doth oftentimes forget, but the envious man doth never spare to persecute.

Envy is a sickness growing from other mens happiness, *Mar. Aurel.*

If any man be good, he is envied; if evil, himself is envious.

The envious bury men quick, and raise up men being dead.

Hidden hatred is more dangerous then open enmity.

It is an evil thing to hurt, because thou hatest; but it is more wicked, because thou hast hurt, therefore to hate.

Malice drinketh up the greatest part of his own poyson. *Socrat.*

That hatred is commonly most deadly, which hath once been buried, and afterward through injury is revived.

The injury of a friend is more grievous then the malicious hatred of an enemy.

Envy is alwaies ready to speak what cometh next to mind, and not that which she ought to speak.

Like as grief is a disease of the body, so is malice a sickness of the soul.

Envy is nothing else but grief of the mind at other mens prosperity. *Amb.*

Debate, deceit, contention, and envy, are the fruits of evil thoughts.

Envy doth alwaies wait at virtues elbow.

Glory in the end erecteth that, which envy in the beginning seemed to depresse.

Pascitur in vivis livor, post fata quiescit.

Nulla ingenia tam prona ad invidiam sunt, quàm eorum, qui genus at fortunam suam animis non æquant, quia virtutem & alienum bonum oderunt.

Of

Of Women.

Defin. *Women being of one and the self-same substance with man, are what man is, only so much more imperfect, as they are created the weaker vessels.*

WOmens sorrows are either too extreme, not to be redressed; or else tricked up with dissimulation, not to be believed.

Who finds constancy in a woman finds all things in a woman.

Women are to be measured, not by their beauties, but by their virtues.

Women in their wills are peremptory, and in their answers sharp, yet like Faulcons they will stoop to a gaudy lure.

Womens tongues pierce as deep as their eyes.

Womens eyes shed tears both of sorrow and dissimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not be drawn with Angels to become Devils.

A woman once made equall with man becometh his superiour. *Socrat.*

Women be of right tender condition, they will complain for a small cause, and for lesse will rise up into great pride.

Like as no man can tell where a shooe wringeth him, better then he that wears it; so no man can tell a womans disposition better then he that hath wedded her. *Mart. Awel.*

There is no creature that more desireth honour, and worse keepeth it then a woman.

Beauty in the faces of women, and folly in their heads, be two worms that fret life, and waste goods.

Women for a little goodnesse look for great praise, but for much evil no chastisement.

A fierce beast and a perillous enemy to the common-wealth, is a wicked woman; for she is of much power to doe great harm. *Euripides.*

The Eagle when he soreth neareſt the Sun, hovers for a prey; the Salamander is moſt warm when he lyeth from the fire; and a woman moſt heart-hollow, when she is moſt lip-holy.

Though women seem chaſt, yet they may secretly delight in change; and though their countenance be coy to all, yet their conſcience may be courteous to some one.

Women in miſchief are wiſer then men.

Women by nature are more pitifull then men, but being moved to anger, they become more envious then a Serpent, more malicious then a Tyrant, and more deceitfull then the Devil. *Socrat.*

Women that are chaſt when they are truſted, prove wantons when they are cauſſeſly ſuſpected.

It is the property of a woman to covet moſt of that which is denied her.

Virgins hearts are like Cotton trees, whoſe fruit is ſo hard in the bud that it ſoundeth like ſteel, and being ripe, put forth, is nothing but wooll.

As it is natural to women to deſpiſe that which is offered, ſo is it death to them to be denied that which they demand.

Womens hearts are full of holes, apt to receive, but not retain.

He that can abide a curſt wife, need not to fear what company he liveth in.

Like as to a ſhrewd horſe belongeth a ſharp bridle, ſo ought a curſt wife to be ſharply handled. *Plato.*

The cloſets of womens thoughts are ever open, and the depth of their hearts hath a ſtring that ſtretcheth to their tongues end.

Women are like to Fortune ſtanding upon a Globe,

Globe, winged with the feathers of ficklenesse.

The rule for a Wife to live by, is her Husband, if he be obedient to the Laws publike.

The eyes of women are framed by art to enamour, and their tongues by nature to enchant.

Womens faces are lures, their beauty baits, their looks nets, and their words inciting charms.

A hard-favoured woman renowned for her chastity, is more to be honoured then she that is inconstant, though never so famous for her beauty. *Mar. Aurel.*

Sophocles being asked why, when he brought in the persons of women, he made them alwaies good, whereas *Euripides* made them bad? Because I (quoth he) doe represent women as they should be, *Euripides* such as they are.

A fair woman unconstant, may be resembled with the counterfeit which *Praxiteles* made of *Flora*; before one which if one stood directly, it seemed to weep; if on the left side, it seemed to laugh, if on the right side, to sleep.

Womens wits are like Sheffield knives, which sometimes are so sharp, that they will cut a hair, and other while so blunt, that they must go to the grindstone.

If women be beautifull, they are to be won with praises; if coy, with prayers; if proud, with gifts; if covetous, with promises.

A woman of good life, feareth no man with an evil tongue.

Women oft in their loves resemble the Apothecaries in their Arts, who choose the weeds for their shops, when they leave the faireſt flowers in the garden.

The wiser sort of women are commonly tickled with self-love.

The affections of women are alwaies fettered, either with outward beauty, or inward bounty.

Womens

Womens hearts and their tongues are not relatives.

A fair woman with foul conditions, is like a sumptuous Sepulchre, full of rotten bones.

A woman that hath been married to many, can hardly please many.

An honest woman being beautiful, killeth young men with their countenance. *Guevar.*

A womans mind is uncertain, it hath as many new devices as a tree hath leaves: for she is alwaies desirous of change, and seldome loveth him heartily with whom she hath been long conversant.

Trust not a woman when she weepeth, for it is her nature to weep when she wanteth her will. *Socrat.*

Silence in a woman is a special virtue.

A woman that hath no dowry to marry her, ought to have virtue to adorn her.

A woman in her wit, is pregnable; in her smile, deceivable; in her frown, revengeable; in her death, acceptable.

A fair, beautiful, and chast woman, is the perfect workmanship of God, the true glory of Angels, the rare miracle of earth, and sole wonder of the world. *Hermes.*

That man that is married to a peaceable and virtuous woman, being on earth hath attained heaven, being in want hath attained wealth, being in woe hath attained comfort.

Fœmina nulla bona est, vel si bona contigit ulli,
Nescio quo pacto, res mala facta bona est.

Nisi sermonum optima semina mulieres suscipiant, & participes eruditionis virorum fiant, absurda multa pravaque consilia atque cogitationes & affectus malos pariunt. Plutarch.

Of Beauty.

Defin. *Beauty is a seemly composition of all the members, wherein all the parts with a certain grace agree together*

together: but beauty and comelineſs of the mind, is a conveniente meet for the excellency of a man, and that wherein his nature doth differ from other living creatures: and as the outward beauty moveth and rejoiceth the eyes, ſo this ſhining in our lives by good order and moderation, both in deed and word, draweth unto us the hearts of thoſe men amongſt whom we live.

BEauty is ſuch a fading good, that it can be ſcarce poſſeſſed before it be vaniſhed.

Beauty tameth the heart, and Gold overcometh beauty.

The greateſt gift that ever the Gods beſtowed upon man is Beauty; for it both delighteth the eye, conteneth the mind, and winneth good will and favour of all men. *Anacharſis.*

Beauty is a Tyrant for a ſhort time, the privilege of nature, a cloſe deceit, and a ſolitary Kingdome.

It is a blind mans queſtion, to ask why thoſe things are loved which are beautifull.

The beauty of the body withereth with age, and is impaired by ſickneſs.

The beauty of the ſoul is innocency and humility. *Greg.*

The fairеſt creature that God made was the world.

Women that paint themſelves to ſeem beautifull, doe clean deface the Image of their Creator. *Ambr.*

A beautifull countenance, is a ſilent commendation.

Beauty cannot inflame the fancy ſo much in a month, as ridiculous folly can quench it in a moment.

Beauty, virtue, and wealth, are three deep perſwaſions to make love frolick.

The more beauty is ſeen, the more it is admired.

In all things diviſible, there is ſomething more, ſomething leſſe, ſomething equal, more or leſſe, what can be then more equal then beauty or wit? *Ariſt.*

The

The Scorpion, if he touch never so lightly, invenometh the whole body; the least spark of wild-fire sets a whole house on flame, the Cockatrice killeth men with his sight, the sting of love and beauty woundeth deadly, the flame of fancy sets all the thoughts on fire, and the eyes of a Lover wounded with beauty, are counted incurable.

He that is an enemy to beauty, is a foe to nature.

Beauty without honesty, is like poison preserved in a box of gold.

Beautifull women be dangerous marks for young mens eyes to shoot at.

Chuse not thy Wife by her beauty, but by her honesty, for good deeds will remain when age hath taken her beauty from her.

Pavvam satis misturam cum sapientiâ forma: Neglecta decoris cura plus placet, & hoc ipsum quod non ornamus, ornatius est, Ambr.

Of Dissimulation.

Defin. *Dissimulation is an evil humour of the mind, and contrary to honesty; it is a countenance ever disagreeing from the hearts imagination, and a notorious lye in whatsoever it suggesteth.*

THe holiest men in shew, prove often the hollowest men in heart. *Plotin.*

The tip of the tongue soundeth not alwaies the depth of the heart.

Where there is the greatest flourish of virtue, there oft-times appeareth the greatest blemish of vanity.

A counterfeit disease is sometimes taken away with a false syrrup.

It is better to have an open foe then a dissembling friend. *Pythagoras.*

Subtile Sophistry perverteth true Philosophy.

He which dwelleth next to a Cripple, will soon learn

learn to halt: and he that is conversant with an hypocrite, will soon endevour to dissemble.

Dissembled holiness is double iniquity.

The more talk is seasoned with fine phrases, the lesse it savoureth of true meaning.

He that dissembleth sinneth not of ignorance; but deceiveth by a colour which he himself knoweth to be false. *Origen.*

Dissemble not with thy friend, either for fear to displease him, or for malice to deceive him. *Plato.*

It is farre better to speak the truth in few words, then to keep silence with deep dissimulation.

Dissembling courtesies are like *Circes* charms, which can turn vain-glorious fools into Asses, gluttonous fools into Swine, pleasant fools into Apes, and proud fools into Peacocks.

Deceit deserves deceit, and the end of treachery is to have no trust.

Craft hath need of cloaking, where truth is ever naked.

He that hath often been deceived with the lies of a dissembler, will scant give him credit when he bringeth a true tale. *Plato.*

The flattering of an enemy is like the melody of the Sirens, who sing not to stirre up mirth, but allure unto mishap.

The mind of a crafty dissembler is hardned more by practise, then the hands of an Artificer by great labour.

Impia sub dulci melle venena latent.
Hæredis fletus sub persona risus est.

Of Folly.

Defin. *Folly or intemperancy in our actions, is an overflowing in voluptuousnesse, forcing and compelling all reason in such sort, that no consideration of losse or*

hinder-

hindrance, is able to stay, or keep back him that is through long custome infected with vice, from betaking himself of set purpose to the execution of all his desires and lusts, as he that placeth his sole and soveraign good therein, seeking for no other contentation in any thing, but only in that which bringeth to his senses light and pleasure.

LAte wit and unfruitfull wisdome are the next neighbours to folly.

There can be no greater vanity in the world, then to esteem the world, which esteemeth no man; and to make little account of God, who so greatly regardeth all men. *August.*

There can be no greater folly in man, then by much travail to encrease his goods, and with vain pleasures to lose his soul. *Greg.*

It is folly to attempt any wicked beginning, in hope of a good ending.

He that is vainly carried away with all things, is never delighted with one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend.

The importunate and the fool are brothers children. *Marc. Aurel.*

To be wanton without wit is apishness, and to be witty without wantonness precisenes.

Fire is to be quenched in the spark, weeds are to be rooted out in the bud, and folly in the blossome.

Follies past are sooner remembred then redressed.

He that makes a question where there is no doubt, must make an answer where there is no reason.

Few vices are sufficient to darken many victories. *Plutarch.*

He that lendeth to all that will borrow, sheweth great good will, but little wisdome.

Marriage leapeth into the saddle, and repentance upon the crouper. *Guevar.*

Vanity

Vanity is the mark wherein youth marcheth, and folly the page that waits attendant upon their actions.

Pigmalion carved a Picture with his hand, and doted upon it with his heart.

He that makes curiosity in love, will so long strain courtesie, that either he will be counted a solemn suter, or a witlesse wooer.

Too much curiosity savoureth of self love, and such as are too familiar, run into contempt.

Folly refuseth gold, and frenzy preferment; wisdome seeketh after dignity, and counsell looketh for gain.

To make that thing proper to one which before was common to all, is a true note of folly, and a beginning of discord.

The riotous that sickneth upon surfeit, and the fool that seeleth adversity, can very hardly be cured. *Solon.*

The fool wanteth all things, and yet if he had them could not use one of them.

Some be fools by nature, and some be crafty fools to get themselves a living; for when they cannot thrive by their wisdom, then they seek to live by folly.

Among the foolish, he is most fool that knoweth little, and yet would seem to know much. *Aug.*

To be overcome with affections, is an evident token of folly.

It is a great folly for a man to muse much on such things as passe his understanding.

Folly is the poverty of the mind.

A well favoured and fair person that is a fool, is like a fair house, and an evil Host harboured therein. *Diogenes.*

It is meer folly to hate sin in another, and seeking to correct it, thou fall into a greater sin thy self.

A fool that from base poverty is raised up to riches, and worldly prosperity, is of all men most forgetfull,

full and unfriendly to his friends.

A thing done a fool knoweth, but a wise man foreseeth things before they come to passe.

The more riches that a fool hath, the foolisher he is.

The heart of a fool is in his mouth, but the mouth of a wise man is in his heart. *Sirach.*

Instruction given to fools increaseth folly.

Inter cætera mala hoc quoque habet stultitia, Semper incipit vivere. Seneca.

Sicut nec auris escas, nec guttur verba cognoscit: ita nec stultus sapientiam sapiens intelligit.

Of Flattery.

Defin. *Flattery is a pestilent and noisome vice, it is hardly to be discerned from friendship, because in every motion and affect of the mind they are mutually mingled together, but in their actions they are meer contraries, for flattery dissenteth from what it seems to intend.*

HE is unwise that rather respecteth the fawning words of a flatterer, then the little love of a faithfull friend. *Aurel.*

Flattery resembles Swallows, which in the Summer time creep under every house, and in the winter leave nothing behind them but dirt.

Flatterers blaze that with praises, which they have cause to blaspheme with curses.

To flatter a wise man, shews want of wisdome in the flatterer.

As no Vermine will breed where they find no warmth, no Vultures sleep where they find no prey, no Flies swarm where they see no flesh, no Pilgrims creep where there is no Crosse: so there is no Parasite will lurk where he finds no gain.

He that seeketh by a plausible shadow of flattery, to seduce a mind from chastity to adultery, sinneth against the law of nature, in defrauding a man of his due,

due, his honour, and his reputation. *Lactan.*

Little things catch light minds, and fancy is a worm that feedeth first upon fenell.

White silver draweth black lines, and sweet words breed sharp torments.

It is better to fall among a sort of Ravens, then amongst flattering companions; for the Ravens never eat a man till he be dead, but flatterers will not spare to devour him while he is alive. *Plutarch.*

Flattery is like a golden Pill, which outwardly giveth pleasure, but inwardly is full of bitterness.

Flatterers are like Trencher-flies, which wait more for lucre then for love.

Endevour diligently to know thy self, so shall no flatterer deceive thee. *Bias.*

The flatterer diligently applieth himself to the time, and frameth his speech to please his Masters humour. *Ar.*

Like as a Chameleon hath all colours save white, so hath a flatterer all points save honesty.

The wood maintaining fire is consumed by it, and riches which nourish flatterers, by them come to nothing. *Stobæus.*

He that truly knows himself, cannot be deceived by flattery.

Flattery is like friendship in shew, but not in fruit. *Soc.*

To chide or flatter thy wife publickly, is the next way to make her doe ill privately.

Adulatio aperto & propitio auribus recipitur, in præcordia intra descendit: venit ad me pro amico blandus inimicus. Senec.

Sicut sumenda sunt amara salubria, ita semper vitanda est amara dulcedo. Cicero.

Of Suspicion.

Defin. Suspicion is a certain doubtfull fear of the mind, detaining the heart timorously with sundry afflictions, and uncertain proceedings.

It

IT is hard to blind suspicion with a false colour, especially, when conceit standeth at the dore of an enemy. *Auvel.*

Suspicious heads want no sophistry to supply their mistrust.

Let not thine heart suspect what neither thine eyes see by proof, nor thine ears hear by report.

That man that is feared of many, hath cause likewise to suspect many. *Socrates.*

Mistrust no man without cause, neither be thou credulous without proof.

Suspicion is a virtue, where a man holds his enemy in his bosome.

It is hard to harbour belief in the bosome of mistrust.

Where the party is known for a professed foe, there suspicious hate ensueth of course.

It is hard to procure credit where truth is suspected.

Suspicion is the poyson of true friendship. *August.*

It is better to suspect too soon, then misslike too late.

Small acquaintance breeds mistrust, and mistrust hinders love.

Suspicion may enter a false action, but proof shall never bring in his plea.

Where virtue keepeth the fort, report and suspicion may assail, but never sack.

Suspicion engendreth curiosity, backbiting, unquietness, factions, jealousie, and many other mischiefs.

Open suspecting of others, cometh of secret condemning our selves. *S.P.S.*

Where hatefull suspicion breedeth enmity, there it is hard with painted shadows to procure amity.

He that feareth nothing suspecteth nothing.

Fools suspect wise men, and wise men know fools.

When we suspect our selves to be most miserable, then is the grace of God most favourable. *Bernard.*

Beauty

Beauty is the true glasse of divine Virtue, and suspicion the mirrour in which we see our own noted dangers.

Suspect the meaning, and regard not speeches. *Socr.*

Banish from thy heart unworthy suspect, for it polluteth the excellency of the soul.

To suspect where there is cause, is sufferable; but to suspect without cause is intolerable.

He that lives without offence, never needs to suspect reproof.

Causelesse suspicion is the next way to make him doe evil, which alwaies before did carry a constant meaning. *Bias.*

Octavius Augustus, domum suam non solùm crimine, sed suspicione criminis vacare voluit.

Sicut difficilè aliquem suspicatur malum, qui bonus est: sic difficilè aliquem suspicatur bonum, qui ipse malus est. Cicero.

Of Thought.

Defin. *Thought, generally, is all the imaginations of our brain, which being a proposed object of the heart, maketh it continually revolve and work upon those conceits.*

THoughts of love, the farther they wade, the deeper they be; and desires ended with peril savour of greatest delight.

Carry thy thoughts sealed up with silence.

Thoughts are blossoms of the mind, and words the fruits of desires. *Hermes.*

There is nothing that more shortneth the life of men then vain hope and idle thoughts.

To muse & meditate, is the life of a learned man. *Cic.*

Cogitations and thoughts are the movings and travels of the soul. *Arist.*

There are no colours so contrary as white and black, no elements so disagreeing as fire and water, nor

nor any thing so opposite as mens thoughts and their words.

Think from whence thou comest, blush where thou art, and tremble to remember whither thou shalt goe. *Bern.*

The mind is the Touchstone of content.

Thoughts are not seen, but the face is the Herald of the mind.

Who thinks before he doe, thriveth before he thinks.

Thoughts and conceits are the apparel of the mind, *S. P. S.*

He employeth his thoughts well, that useth them rather to testifie his virtue, then to nourish his displeasure.

Let a Prince be guarded with Souldiers, attended by Counsellors, and shut up in Forts, yet if his Thoughts disturb him he is miserable. *Plutarch.*

Mens Thoughts are like Courtiers cloaks, often shifted, and never more impatient then when they are shifted.

The Bow that standeth bent, doth never cast straight, and the mind that is delighted with earthly pleasures, seldome thinketh on heavenly happiness.

It is an ancient custome in the malice of man, to hold nothing for well done, but that which he thinketh well of, although it be evil; and to esteem nothing for evil, but that which he hateth, although it be right good.

When death is at the dore, remedy is too late, and when misfortune is hapned, thought of prevention is bootlesse.

Cogitationes vagas & inutiles, & velut somno similes ne recipias; quibus si animum tuum oblectaveris quum omnia disposueris, tristis remanebis, Cicero.

Cogitationes sunt improvidi animi respectus, & ad evagationem prona.

Of Wit.

Defin. *Wit is the first and principal part of the soul, wherein the mind, the understanding, and the memory are contained, which are most necessary for the direction of all good virtuous actions.*

SHarpness of wit, is a spark that sooneſt inflameth desire. *Chilo.*

One mans will is another mans wit.

The ornaments of wit are much more fair then the badges of nobility.

A bond-man to the hath no power to rule other men by his own wit.

Strength wanting wit and policy to rule, overthrows it self. *Horace.*

That which mans strength cannot bring to passe, wit and policy will soon dispatch.

Wine is such a whetstone for wit, that if it be often set thereon, it will quickly grind all the steel out, and scarce leave a back where it found an edge.

There be three things which argue a good wit; invention, conceiving, and answering.

Wit doth not commonly bend where Will hath most force.

A good wit ill employed, is dangerous in a Common-wealth. *Demost.*

He that in these daies seeketh to get wealth by wit, without friends, is like unto him that thinketh to buy meat in the market without money.

As the Sea-crab swimmeth alwaies against the stream, so doth wit alwaies against wisdome. *Pythag.*

As a Bee is oftentimes hurt with his own honey, so is wit not seldome plagued with his own conceit.

Wit without learning is like a tree without fruit. *Arist.*

Wit though it hath been eaten with the canker of conceit,

conceit, and fettered with the ruſt of vain love; yet being purified in the Still of wiſdome, and tried in the fire of zeal, will ſhine bright, and ſmell ſweet in the noſtrils of all young novices.

Wiſdome cannot be profitable to a fool, nor wit to him that uſeth it not.

The wit of man is apt to all goodneſs, if it be applied thereunto. *Diogenes.*

Mans wit is made dull through groſſe and immoderate feeding.

Many by wit get wealth, but none by wealth purchaſe wit; yet both wit and wealth agree in the ſympathy.

He ſeemeth to be moſt ignorant, that truſteth moſt to his own wit. *Plato.*

By how much the more the interiour ſenſes are more precious, and the gifts of the mind more excellent then the exterior organs and inſtruments of the body; by ſo much the more is wit to be preferred before the outward proportion of lineaments.

He beſt perceiveth his own wit; that though his knowledge be great, yet thinketh himſelf to underſtand little. *Plato.*

As empty veſſels make the loudeſt ſound, ſo men of leaſt wit are the greateſt bablers.

Recreation of wits ought to be allowed: for when they have a little reſted, they oftentimes prove more ſharp and quick. *Seneca.*

Words wittily ſpoken, doe awake and revive the judgment, but great and manifeſt examples perſwade the heart.

Wit in women is like oyle in the flame, which either kindleth too great virtue, or too extreme vanity.

Wit gotten by induſtry, though it be very hard in conceiving, yet it is not haſty in forgetting.

Quid non ingenio voluit natura licere?
——— Nil non mortale tenemus,
Pectoris exceptis ingeniique bonis, Ovid.

Of Wisdome.

Defin. *Wisdome is a general virtue, the Princesse and guide of all other virtues, and that wherein the knowledge of our soveraign good, and the end of our life consisteth; as also the choice of those waies, by which we may come unto it.*

WIsdome shineth in the midst of anger.

It is wisdome to think upon any thing before we execute it. *Plotinus.*

By others faults, wise men correct their own offences.

He is wise that is wise to himself. *Euripides.*

As it is great wisdome for a man to be Secretary to himself, so it is meer foolishness to reveal the inward thoughts of his heart to a stranger.

It is wisdome to look ere we leap; and folly to doubt where no cause is.

It is more wisdome to lament the life of the Wicked, then the death of the Just.

All is but lip-wisdome that wanteth experience. *S. P. S.*

In many injuries there is more security & wisdome to dissemble a wrong, then to revenge it. *Alex. Severus.*

There can be no greater triumph, or token of wisdome, then to conquer affections.

To the wise it is a great pleasure to hear counsell mixed with mirth, as to the foolish to have sport mingled with rudeness.

Wisdome is great wealth, sparing is good getting, and thrift consisteth not in gold, but in grace.

Wisdome provideth things necessary, not superfluous. *Solon.*

He that enjoyeth wealth without wisdome, possesseth

care

care for himself, envy for his neighbours, spurs for his enemies, a prey for thieves, travel for his person, anguish for his spirit, a scruple for his conscience, peril for his love, woe for his children, and a curse for his heirs: because although he knows how to gather, yet he wanteth skill to dispose what he hath gotten.

He that is too wise is a very fool.

True wisdome teacheth us as well to doe well as to speak well.

Sapience is the foundation and root of all noble and laudable things; by her we may attain a happy end, and learn to keep our selves from everlasting pain.

It is a point of great wisdome to know to what purpose the time best serveth.

Wisdome is a tree that springeth from the heart, and beareth fruit in the tongue.

A wise man is never lesse alone, then when he is alone. *Ambr.*

The first point of wisdome, is to discern that which is false: the second, to know that which is true. *Lact.*

Wisdome is the food of the soul.

A wise mans Countrey is the whole world.

Wisdome garnisheth riches, and shadoweth poverty. *Socrat.*

Liberality knoweth not the circumstances how to give, if wisdome bend not the course by a right compasse.

A valiant mind, forward in wit, and not guided by wisdome, runneth into many considerations.

Wisdome is wealth to a poor man.

Many things imperfect by nature, are made perfect by wisdome.

Of all the gifts of God, wisdome is most pure, she giveth goodnes to good people, she pardoneth the wicked, she maketh the poor rich, and the rich honourable,

rable, and such as unfeignedly embrace her she maketh like unto God. *Hermes.*

Justice without wisdome is resolved into cruelty, temperance into fury, and fortitude into tyranny. *Cic.*

Wisdome reformeth abuses past, ordereth things present, and foreseeth things to come.

We can in no sort behave our selves more prudently, then by considering how we may deal prudently.

A man of perfect wisdome is immortal, and one of an in-seeing understanding shall abound in wealth; so that a wise man shall live ever to purchase, and purchase ever to live.

It is not possible for that man to obtain wisdome and knowledge, which is in bondage to a woman. *Marc. Aurel.*

Wisdome was begot by nature, nourished by experience, and brought forth by learning, who like a Midwife putteth nothing in the mind, but delivereth and enfranchiseth the over-burthened memory.

Power and magnanimity in a young Souldier, is combated by old age, and taken prisoner by wisdome.

The only mother of extreme mischief, and first original of warres, was worldly wisdome.

Wisdome is like a thing faln into the water, which no man can find except he search at the bottome.

Oculorum est in nobis sensus acerrimus, quibus sapientiam non cernimus: quam illa ardentes amores excitaret sui si videretur? Cicero.

Primus ad sapientiam gradus est, seipsum noscere: quod ut omnium difficillimum est, ita longè utilissimum.

Of Sermons.

Defin. *Sermons is speech or talk commonly used of divine matters and holy Scriptures, conferring either with God, or of God.*

Sermons are testimonies of obedience, and obedience to the Word of God is the mother of all vertues.

Sermons

Sermons consist of three heads, Reprehension, Admonition, and Comfort.

Sermons are the utterance of Angels from the mouths of good men.

A good mans Sermons are Lances to a bad mans conscience, and Balm to a penitent Sinner.

Honesty is the true beauty of the soul, and Sermons the excellency of a good tongue.

Four things issue from Sermons; Prudence, Temperance, Fortitude, and Justice.

Orations did ever prevail amongst the ignorant, so should Sermons amongst Christians.

Sermons gilt with words and not matter, are like Images that painted seem fair, but being looked into are found earth.

Sermons adorn men with wisdome, and give them knowledge of things past, and things to come.

Sermons rain down knowledge and understanding, and bring to heaven those which follow them.

All the life of man, which expresseth a worthy end, consisteth in contemplation and action; hearing of Sermons and imitating them.

The virtue of wisdome proceedeth from knowledge, and reason gotten by hearing of Sermons.

The knowledge of good and evil cometh by hearing the Word of God preached. *Basil.*

Science is a dead knowledge of things, and cannot exchange the will to follow the known good; but Sermons are beams proceeding from that true Sun, which doth not only illuminate the understanding, but also kindleth the fire of zeal in mens hearts. *Amb.*

The virtue of Sermons, among other virtues, is like the virtue of sight among the five senses.

Sermons have three eyes; Memory, Understanding and Prudence.

Preachers in their Sermons resemble Heralds, declaring the message of their Master.

Quanto magis quisque in sacris eloquiis assiduus fuerit, tanto ex eis uberiorem intelligentiam capit. Bern.

Omnia sunt hominum subito fluitantia motu,
Tempus in æternum vox vivet una Dei.

Of Memory.

Defin. *Memory is that which preserveth understanding, and keepeth fast those things heard and learned; it is the mother of the Muses, the treasury of knowledge, the hearing of deaf things, and the sight of the blind.*

THe memory of man is like a net, which holdeth great things, and letteth the small come through. *Solon.*

Before thou sleep, apparel remembrance with what thou hast said and done waking.

No man ought to make his memory rich, by searching out the secrets of God. *Bernard.*

There is a divine memory given of God, in which Casket the Jewels of wisdome and science are lockt. *August.*

Memory is the mother of the Muses.

It is folly to remember that, by the which we forget our selves.

Themistocles was of so great memory, that he desired to be taught the Art of forgetfulness.

We are fashioned by wit, knowledge, and memory, but study conceits, and wed them together.

Boast not of the remembrance of ill, but rather be sorry for bearing that load in thy memory.

Memory is an enemy to rest, and the chronicle of our misfortunes. *Aurel.*

Remembrance of good things, is the key which unlocks a happy memory.

Memory is the souls treasury, and thence she hath

hath her garments of adornation.

Never trouble thy head with remembrance of idle words, but apply thy wit to understand deep meanings.

Writing is the tongue of the hand, and the Herald of memory.

Whatsoever thou bequeatheſt to memory, ſuffer it to ſleep with her, after employ it, and it will have better ability.

Surfeits and cold confound memory. *Galen.*

The beſt remembrance is to think well, ſay well, and doe well, all other are ſuperfluous.

Memory doth temper proſperity, mitigate adverſity, keeps youth under, and delights age. *Lactan.*

The remembrance of our old iniquities ought to work new repentance.

It is great wiſdome to forget other mens faults, by remembring our own offences. *Socrat.*

The firſt leſſon that *Socrates* taught his Scholars, was, *Reminiſcere.*

Memoria non eſt futurorum, nec præſentium, ſed præteritorum; unde ſenſus eſt præſentium, opinio ſeu fides futurorum, & memoria præteritorum, Ariſt.

Memoria eſt figuatarum rerum in mente veſtigium, Cicero.

Of Learning.

Deſin. *Learning is the knowledge and underſtanding of the Arts and Sciences; ſhe is alſo the mother of virtue and perfection.*

IF a Governour or Captain be void of wiſdome and learning, civil policy cannot be maintained, martial diſcipline wanteth her greateſt ſtay, and courage proveth raſhneſs.

Learning in a Souldier, is an armour of never-tainted proof, and a wounding dart unreſiſtible. *Vegetius.*

Learning was the firſt founder of Weals publike,

and the first Crown of Conquest.

Learning addeth to Conquest perpetuity, when Fortunes Sun setteth at the first shining.

He that laboureth to instruct the mind with good and laudable qualities, and virtues and honest discipline, shall purchase praise with men, and favour with God. *August.*

Learning is the display of Honour, and Humility is sister unto true Nobility; the latter being as needfull in a houshoulder, as the other in a man of arms is profitable.

It neither savoreth of learning, nor can be approved of wisdome, to give over-much credit to things which stand without reason.

The conquest of *Timotheus* won by Oratory and sweet words, was good; so were the outcries of *Democritus* effected with the sword; but in an absolute Commander, let both the one and the other be resident.

In all thy conquests have soveraign regard to Learning, for therein was *Alexander* renowned, who in conquest of *Thebes* sold all the free-men, (Priests only excepted) and in the greatness of the Massacre not only gave charge for the saving of *Pindarus* the Poet, but also himself saw both him, his house and family undamnified.

Learning is the temperance of youth, the comfort of old age, standing for wealth upon poverty, and serving for an ornament to riches. *Cicero.*

The most learning and knowledge that we have, is the least part of that we be ignorant of. *Plato.*

Those men are in a wrong opinion, that suppose learning to be nothing availeable to the government of the Common-wealth.

Sleep and labour are enemies to learning.

It is lesse pain to learn in youth, then to be ignorant in age. *Salomo.* Many

Mans understanding seeth, heareth, and liveth; all the rest is blind and deaf, wanting reason. *Plato.*

He is much to be commended that to his good bringing up addeth virtue, wisdome, and learning.

False doctrine is the leprosie of the mind.

Be sober and chast among young folk, that they may learn of thee, and among old folk, that thou maist learn of them.

Nature without learning is blind. *Plat.*

A man cannot be better accompanied then among wise men, nor better spend his time then in reading of books.

If thou desire to be good, endevour thy self to learn to know, and to follow the truth, for he that is ignorant therein, and will not learn can never be good. *Cicero.*

Learning maketh young men sober, and comforteth old men; it is wealth to the poor, and treasure to the rich. *Arist.*

It is no shame for a man to learn that he knoweth not, of what age soever he be. *Isocrates.*

Of all things the least quantity is to be born, save of learning and knowledge; of which the more that a man hath, the better he may bear it.

Learn by other mens vices how filthy thine own are.

An opinion without learning cannot be good *Sen.*

Doctrinæ radices amaræ, fructus dulces. Bion.

Vita hominis sine literis mors est, & vivi hominis sepultura. Cicero.

Of Knowledge.

Defin. *Knowledge is that understanding which we have both of our Creator, and of his works and will, and of our own selves; it is the store-house of all wisdome, and the beginning of our salvation.*

Know-

KNowledge is of such a quality, that the more a man knoweth, the more increaseth his desire to know.

The knowledge of all things is profitable, but the abuse of any thing is uncomely.

To know and not to be able to perform, is a double mishap. *Solon.*

Experience with instruction is the best way to perfection.

It is more to know how to use the victory, then to overcome.

He that wanteth knowledge, science, and nurture, is but the shape of a man, though never so well beautified with the gifts of nature.

Alexander the great made so great account of knowledge and learning, that he was wont to say, he was more bound to *Aristotle* for giving him learning, then to his Father *Philip* for his life; sith the one was momentary, and the other never to be blotted out with oblivion.

Learning and knowledge is of good men diligently sought for, and carefully kept in their bosomes, to the end that thereby they may know sin, and eschew the same, and know virtue, and attain unto it: for if it be not applied thereunto of them that have it, she leaveth in them her whole duty undone. *Plato.*

Perfect hearing is a great help in a man to obtain knowledge. *Isocrates.*

In warre Iron is better then Gold, and in mans life knowledge is to be preferred before riches. *Socrates.*

The Egyptians accounted it a most intolerable calamity to indure but for three dayes the darkness which God sent unto them by *Moses*: how much more ought we to be afraid, when we remain all our life in the night of ignorance?

Doubtfulness and untruth are the daughters of ignorance.

Above

Above all things, we should have a care to keep the body from diseases, the soul from ignorance, and the City from sedition. *Pythag.*

The best knowledge is for a man to know himself. *Socrates.*

He that well knoweth himself, esteemeth but little of himself; he considereth from whence he came, and whereunto he must goe; he regardeth not the vain pleasures of this brittle life, but extolleth the Law of God, and seeketh to live in his fear. But he that knoweth not himself, is ignorant of God, wilfull in wickednes, unprofitable in his life, and utterly graceless at his death. *Macrob.*

The understanding and knowledge of vain men, is but beast-like, to those that are possessed with the heavenly Spirit, which are secret and hid; and whereas they speak and utter their knowledge, all other ought to be silent.

Knowledge seemeth to be a thing indifferent both to good and evil.

Socrates thanked God only for these three things: First, in that he had made him a man, and not a woman; Secondly, that he was born a Grecian, and not a Barbarian: Thirdly, that he was a Philosopher, and not unlearned: esteeming the gifts of Nature, and Fortune of no value, unlesse they be beautified with the gifts of the mind.

Experience is the mistresse of age.

Cunning continueth when all other worldly wealth is wasted.

He that knoweth not that which he ought to know, is a brute beast among men: he that knoweth no more then he hath need of, is a man among brute beasts; and he that knoweth all that may be known, is a God among men. *Pythag.*

He is sufficiently well learned, that knoweth how

to

to doe well: and he hath power enough, that can refrain from doing evil. *Cicero.*

To lack knowledge, is a very evil thing: to think scorn to learn, is worse: but to withstand and repugne the truth against men of knowledge teaching the truth is worst and farthest from all grace.

No science is perfect, that is not grounded on infallible principles.

Solon, who taught by much experience and reading, wrought many things for the profit of the weal publike.

A man that is rich in knowledge, is rich in all things: for without it there is nothing; and with it, what can be wanting? *Solon.*

Endevour thy self to doe so well, that others may rather envy at thy knowledge, then laugh at thy ignorance. *Serm.*

Licet omnes scientiæ nobiles sunt, tantum divina est nobilior, quia ejus subjectum est nobilius. Arist.

Of Eloquence.

Defin. *Eloquence, or Oratory, is an art which teacheth the laudable manner of well speaking: it is the ornament of the brain, and the gilt sometimes to an evil reputed matter.*

THe speech of a man is a divine work and full of admiration: therefore we ought at no time to pollute our tongues with vile and filthy talk.

Brevity is a great praise of Eloquence. *Cicero.*

Speech is the nourishment of the soul, which only becomes odious and corrupt by the wickedness of men. *Isocrates.*

It is a special virtue to speak little and well.

Silence is a sweet Eloquence: for fools in their dumbness are accounted wise.

Many through Eloquence make a good matter seem bad, and a bad matter seem good.

Eloquence

Eloquence hath a double fountain; the one internall, proceeding from the mind, called the Divine guide; the other externall, uttered in speech, called the messenger of conceits and thoughts. *Cicero.*

Internal Oratory aims at friendship towards a mans self, respecting only the mark of virtue, through the instructions of Philosophy.

External Eloquence aims at friendship towards others, causing us to speak and teach whatsoever is fruitfull and profitable for every one.

Internal speech maketh a man alwaies agree with himself, it causeth him never to complain, never to repent; it maketh him full of peace, full of love and contentation in his own virtue, it healeth him of every rebellious passion which is disobedient to reason, and of all contentions between Wit and Will.

External carrieth with it all the force and efficacy to perswade.

Eloquence is made by aire, beaten and framed with articulate and distinct sound, yet the reason thereof is hard to be comprehended by humane sense. *Plin.*

Words are the shadows of works, and Eloquence the ornament to both.

When the lips of perfect Eloquence are opened, we behold as it were in a Temple, the goodly similitudes and images of the soul.

It is not so necessary that the Oratour and the Law should agree in one and the same thing, as it is requisite the life of a Philosopher should be conformable with his doctrine and speech.

Eloquence is a profession of serious, grave, and weighty matters, and not a play unconstantly uttered to obtain honour only.

All Oratory ought to have reason for a foundation, and the love of our neighbour for a mark to aym at.

The tongue is a slippery instrument, and bringeth great-

great danger to those that either neglect or defile it.

If Eloquence be directed with a religious understanding, it will sing us a song, tuned with all the concords of true harmony of virtue.

Eloquence ought to be like gold, which is then of greatest price and value, when it hath least dross in it.

A dry and thirsty ear must be watred with Eloquence, which is good to drink: and that Eloquence, grounded upon reason only, is able to content and satisfie the hearing.

The goodliest assembly in the world is where the Graces and Muses meet together.

Unprofitable Eloquence is like Cypres-trees which are great and tall, but bear no fruit.

Babling Orators are the thieves of time, and compared to empty vessels, which give greater sound then they which are full.

The tongue by Eloquence serveth both to perfect and instruct others, and likewise to hurt and corrupt others.

There be two only times for a man to shew Eloquence; the one, when the matter is necessary; the other, when a man speaketh that which he knoweth.

Great men ought to be considerate in their speach, and to be Eloquent in sententious words, of another phrase then that of vulgar sort; or else to be silent, wanting the virtue of Eloquence. *Guevar.*

Men ought to be more considerate in writing then in speaking, because a rash and indiscreet word may be corrected presently, but that which is written can no more be denied or amended, but with infamy.

Oratory is the spur to arms: for the eloquent Oration of *Isocrates* was the first trumpet that gave *Philip* an alarm to the Asian warres, which *Alexander* his Son without intermission ended.

Vt hominis decus est ingenium, sic ingenii lumen est eloquentia. Cicero.

Orationis facultas præcipuum naturæ humanæ bonum est.

Of Poetry.

Defin. *A Poet was called* Vates, *which is as much as Divine, Fore-seer, or Prophet: and of this word* Carmina, *which was taken for Poesie, came this word Charm, because it is as a divine inchantment to the senses, drawing them by the sweetnes of delightful numbers to a wondrous admiration. The Greeks derive a Poet from this word* Poiein, *which signifieth to make: and we following it, call a Poet a maker; which name how great it is, the simplest can judge: and Poetry* Aristotle *calleth an art of imitation, or, to speak metaphorically, a speaking picture.*

WItty Poems are fit for wise heads, and examples of honour for such as triumph in virtue.

Think thy self to be a good Oratour and Poet, when thou canst perswade thy self to doe that which thou oughtest.

A King ought now and then to take pleasure in hearing & reading of Comedies, because thereby he may perceive and hear many things done in his Realm, which otherwise he should not know. *Jew.*

Poetry quickneth the wit, sweetneth the discourse, and tickleth the ear.

Poetry applied to the praises of God, knitteth the soul unto him, soundeth the senses, moderateth griefs, and temperateth hatred. *Guevn.*

Art is taught by Art, but Poetry only is the gift of God.

Poetry dividing a man from himself, maketh him worthily his own admirer.

As the seal leaveth the impression of his form in wax,

wax, so the learned Poet engraveth his passions so perfectly in mens hearts, that the hearer almost is transformed into the author.

A corrupt subject defraudeth Poetry of her due praise.

A true Poet in his lines forgetteth profane pleasure, but approveth doctrine.

Love heateth the brain, and anger maketh a Poet. *Juvenal.*

Poetry is another nature, making things seem better then they are by nature.

Impious Poets make *Clio* a *Thais*, Helicon a brothel-house, and themselves contemptible.

Painting is a dumb Poesie, and Poesie a speaking Painting.

It was written of *Socrates*, that he was ill brought up to Poetry, because he loved the truth.

He which first invented the Iambique versifying, to bite and quip, was the first that felt the smart thereof.

Ease is the nurse of Poetry. *S. P. S.*

Poets are born, but Oratours are made.

O sacer & magnus vatum labor, omnia fato
Eripis, & donas populis mortalibus ævum.
Carmina quam tribuent, fama perennis erit.

Of Admiration.

Defin. *Admiration is a passion of the soul, which by a suddain apprehension exalteth the powers; and makes them, as in a trance, sleeping in judgment of the present object, thinking all things to be wonderfull that it beholdeth.*

THey are infortunate Princes, that neither will be taught to admire themselves, nor wonder at their faults. *Petr.*

In vain is he fortified with terror, that is not guarded with love and admiration.

They should list to doe least, that may doe what they

they will, either in art or admiration.

He that will lose a friend to be rid of a foe, may be admired for his policy, but not for his charity.

Princes for all their admirations, buy their quiet with wrongs.

It is better for a few eyes to make a little river, then for all sights to inferre an admiration.

Realms get nothing by change, but perils and admiration.

Depth of words, height of courage, and largeness of magnificence, get admiration.

Those which wish for Princes, endure them like wonders, nine daies.

Some by admiring other mens virtues, become enemies to their own vices. *Bias.*

Wisdome doth preferre and admire the unjustest peace before the justest warre.

It is a sign of a malicious mind, not to admire the man which is worthy of admiration. *Marc. Aurel.*

He that from a man of strength and admiration takes away his right, augmenteth his strength, and gives him more right.

Over-shadowing providence blinds the sharpest and most admiredst counsels of the wise, that they cannot discern their nakednes. *Hermes.*

Admire with love, and love with joy in the midst of woe. *S. P. S.*

Ill perswading want, wronged patience, loosnes and force, are the breeders of Civil warres and admiration.

Men wholly used to warre, wonder at the name of peace.

They which are brought up in admiration and blood, think it best fishing in troubled waters.

The weather-like vulgar are apt to admire every thing, and ready to turn as often as the tide. *Socrat.*

It

It were a wonder beyond wonder, if injustice should keep what impiety hath gotten.

An easie yeilding zeal quickly is overcome with admiring of gravities Eloquence.

It is no wonder that the armed power doth either find right, or make right: for what may he not, that may what he will?

Our knowledge must be terrour, and our skill fearfulness, to admire the work of him which made all things.

Admiratio peperit Philosophiam.

Admiratio quæ magna est, non parit verba, sed silentium.

Of Schools.

Defin. *A School is the nursery of learning, or the storehouse from whence the mind fetcheth instructions, and riches, adorning the soul with mental virtues, and divine knowledge.*

TYranny is vile in a School-master: for youth should rather be trained with courtesie then compulsion.

Because youth by nature is wilde, therefore should School-masters break them by gentleness.

That child is grosse-witted, which being throughly school-taught continues still barbarous.

Women prove the best School-masters, when they place their delights in instructions.

Women ought to have as great interest in Schools as men, though not so soon as men; because their wits being more perfect, they would make mens reputations lesse perfect.

Two things are to be regarded in Schools and School-masters; first, wherein Children must be taught; next, how they should be taught.

A School should contain four principal rudiments, that is, Grammar, Exercise, Musick, and Painting.

Grammar

Grammar is the dore to Science, whereby we learn to speak well and exactly.

Education is a second nature, and the principles learnt in Schools the best education.

The nature of man is like a pair of Ballance, guided by School-rules and custome.

If the royalleſt born-creature have not his nature refined with School-rudiments, it is groſſe and barbarous.

A Phyſicians ſtudy is the School of Philoſophy. *Muſonius.*

Nature not manured with knowledge, bringeth nothing but thiſtles and brambles.

Nature in ſome ſort is a ſchool of decency, and teacheth rules of honeſt civility.

The beſt wiſdome is to know a mans ſelf: and learning and Schools firſt bring that knowledge.

Mans nature being the inſtinct and inclination of the ſpirit, is bettered by School-rudiments.

The want of School-doctrine, is the firſt corruption of nature.

Lyons are tamer then men, if Doctrine did not bridle them.

Schools tame Nature, and tamed Nature is perfect virtue.

Every good beginning cometh by nature, but the progreſſe by School-education.

Courage and greatneſs is as much aſpired to in Schools, as from Nature.

Educatio eſt prima, ſecunda, tertia pars vitæ: ſine qua omnis doctrina eſt veluti armata injuſtitia.

——— *Nunc adhibe puro*
Pectore verba, puer, nunc te melioribus offer.
Quo ſemel eſt imbuta recens, ſervabit odorem
Teſta diu. Horace.

Of Ignorance.

Defin. *Ignorance is that defect which causeth a man to judge evil of things, to deliberate worse, not to know how to take the advantage of present good things, but to conceive ill of what ever is good in mans life.*

IT proceedeth of a light judgment to credit all things that a man heareth, and to doe all things that he seeth. *Socrat.*

Ignorance hath ever the boldest face.

To abound in all things, and not to know the use of them is plain penury.

Ignorance is a madness of the mind.

It is great shame for an old man to be ignorant in the knowledge of Gods law.

Idleness engendreth ignorance, and ignorance engendreth error.

There is nothing worse then to live beastly, and out of honest order: and the greatest and most evident cause thereof is the sin of ignorance, which is an utter enemy to knowledge. *Plato.*

Through want of wit cometh much harm, and by means of ignorance much good is left undone.

Where there is no capacity, there perswasions are in vain. *Socrat.*

It is better teaching the ignorant by experience, then the learned by wisdome.

To rule without regard, to urge without reason, and to laugh immoderately, are manifest signs of ignorance.

Ignorance in adversity is a blessing, in prosperity a scorn, in science a plague.

He that knoweth not how much he seeketh, doth not know when to find that which he lacketh.

There can be no greater ignorance then presumption.

Ignorance is no excuse for faults, sith we have power of knowledge.

It

It is better to be unborn then unaught: for ignorance is the roote of misfortune. *Plato.*

Ignorance is never known to be ignorance, till it be matched with knowledge.

The ignorant man hath no greater foe then his own ignorance, for it destroyeth where it liveth. *Lactan.*

He is an ignorant Musician that can sing but one song, but he is more accursed that knoweth no virtue.

Ignorance is a dangerous and spirituall saying, which all men ought warily to shun. *Greg.*

Ignorance is a sickness of the mind, and the occasion of all errours.

The soul of man receiving and comprehending the divine understanding, conducteth all things tightly and happily; but if she be once joyned with ignorance, she worketh clean contrary, and the understanding is unto the soul as the sight to the body. *August.*

From their lewd mother ignorance issue two daughters, Falshood and Doubt.

It is reported that Pope *Celestine* the fifth deposed himself by reason of his ignorance.

Ignorance believeth not what it seeth.

He that is ignorant in the truth and led about with opinions, must needs erre.

Ignorance is a voluntary misfortune.

Ignorance is the mother of errours.

The harder we receive our health, because we were ignorant that we were sick.

From small errors, not let at the beginning, spring oft-times great and mighty mischiefs.

The chiefest cause and beginning of error, is when men imagine those things to please God, which please themselves, and those things to displease God, wherewith they themselves are discontented.

An error begun is not to be overcome with violence, but with truth.

Custome,

Custome, though never so ancient, without truth is but an old errour. *Cyprian.*

He that erreth before he know the truth, ought the sooner to be forgiven. *Cyprian.*

A wilfull minded man is subject to much errour. *Unicum est bonum, scientia, & malum unicum, ignorantia.*

Imperitiam comitatur temeritas.

Of Goodnesse.

Defin. *Goodnesse is that which includeth in it self a dignity that favoureth of God and his works, having a perpetuity and stedfastnesse of godly substance.*

GOodnes in general makes every one think the strength of virtue in another, whereof they find the assured foundation in themselves. *Plato.*

As oft as we doe good, we offer sacrifice.

It is too much for one good man to want.

A man may be too just and too wise, but never too good. *Socrat.*

The humour of youth is ever to think that good, whose goodnes he seeth not.

There is no good unless it be voluntary.

A good mans wish is substance, faith, and fame,
Glory and grace according to the same.

A man is not to be accounted good for his age, but for his charitable actions.

He may worthily be called good, which maketh other men fare the better for his goodnes.

Thou canst not be perfectly good, when thou hatest thine enemy; what shalt thou then be, when thou hatest him that is thy friend? *Socrates.*

There is no greater delectation and comfort to a good man, then to be seen in the company of good men. *Plato.*

The further a good man is known, the further his vertues

virtues spread, and root themselves in mens hearts and remembrance.

Whatsoever is right and honest, and joyned with virtue, that alone is only good.

He that is mighty, is not by and by good, but he that is good, is presently mighty. *Isocrates.*

The goodness that proceedeth from an ignorant man, is like the herbs that grow upon a dunghill.

Riches will decay, prosperity may change, but goodness doth continue till death.

The more our grace and goodness doth increase, the more our souls address themselves to God. *Basil.*

As God is all goodness, so loveth he all good things, as Righteousness and Virtue, and hateth Vice and Wickedness.

The goodness of the soul is the most principal and chiefest goodness that can be. *Plato.*

Vir bonus & prudens (qualem vix repperit unum
Millibus è cunctis hominum consultus Apollo)
Judex ipse sui totum se explorat ad unguem.
Difficile est hominibus persuadere, bonitatem propter ipsam diligendam. Cicero.

Of Comfort.

Defin. *Comfort is any ease, help, or consolation in our troubles and adversities, which disburdening the mind, restores it to calm and quiet patience.*

COmfort in extremity healeth many wounds, pacifieth the discontented heart, and governeth the mind.

Troubles are but instructions to teach men wit; for by them thou mayest know falshood from faith, and thy trusty friend from thy trayterous foe.

Despair not when all worldly means are done; for God will raise thee, if thou trust in him. *August.*

Grieve not at Afflictions, for they are the rods wherewith God beateth his children.

There is nothing grievous, if the thought make it not.

Art thou backbited? rejoice, if guiltlesse; if guilty, amend.

Be not discontented at the losse of children, for they were born to die.

There is nothing the world can take away, because the world giveth nothing; fame perisheth, honour fade, wealth decayeth, only true riches is our constancy in all casualties. *Aurel.*

All things are vanity which are under the Sun, all things continuall labour and travell: what hath a man to mourn for them, when all things he can lose in this life, are but fading and miserable?

That comfort is vain that taketh not away the grief. *Plato.*

To a mind afflicted with sorrow, the best remedy is, to deferre counsell untill the party be more apt to take consolation. *Marc. Aurel.*

Let not sorrow over-much molest thee, for when thou hast wept thy worst, grief must have end.

Wrong is the trial of thy patience.

Sickness is the prison of the body, but comfort the liberty of the soul. *Plato.*

The best comfort to a miser, is to behold the overflow of his wealth.

The suspectlesse, the temperate, and the wise men are never uncomfortable.

By sorrow the heart is tormented, by comfort when it is half dead it is revived.

Sad sighes write the woes of the heart, and kind speeches comfort the soul in heavinesse.

Assurance puts away sorrow, and fear poysons comfort. *Stobæus.*

He that will be truly valiant, must neither let joy nor grief overcome him: for better not to be, then to be a bond-slave to passion.

He

He that coveteth comfort without sorrow, must apply his wit in following wisdome.

To friends afflicted with sorrow, we ought to give remedy to their persons, and consolation and comfort to their hearts.

The multiplying of comfort is the asswaging of cares. *Solon.*

In the midst of all thy cares, let this be thy chiefest comfort: hard things may be mollified, strait things may be loosened, and little things shall never grieve him that can handsomely bear them.

Sorrow seldome taketh place in him that abstaineth from four things; that is, from hastinesse, wilfull frowardnesse, pride, and sloth.

Mala de te loquuntur homines, sed mali: non de te loquuntur, sed de se.

Flebile principium melior fortuna sequuta est.

Of Patience.

Defin. *Patience is a habit that consisteth in sustaining stoutly all labours and griefs, for the love of honesty: it is the excellent good thing, that keepeth the tranquillity of our spirit as much as may be in adversities, and not to complain of that which is uncertain.*

PAtience is a voluntary adventuring of hard things for the desire of virtue. *Socrates.*

The remedy of injuries, is by continuall patience to learn to forget them. *Pub.*

He is worthy to be counted courageous, strong, and stout, which doth not only with patience suffer injuries, rebukes, and displeasures done unto him, but also doth good against those evils. *Arist.*

Better it is to offer thy self in Triumph, then to be drawn to it by dishonour. *Appian.*

It is a special signe of heroicall magnanimity, to despise light wrongs, and nothing to regard mean adventures.

It is good to forbear to talk of things needlesse to be spoken, but it is much better to conceal things dangerous to be told.

Patience is so like to fortitude, that it seemeth she is either her sister or her daughter. *Arist.*

The common sort doe take revenge for their credit, but noble minds forgive for their virtue.

Patience without comfort, brings peril of consumption.

It is a pleasant tarrying, that stayeth from evil doing.

The end of patience is the expectation of promises.

That is to be born with patience, which cannot be redressed with carefulness.

It is not merit to suffer persecutions, if we have no patience therein.

It is more safety to forget an injury, then to revenge it. *Aurel.*

The sweetest salve for misery is patience, and the only medicine for want is content.

Patience is the best salve against love and fortune.

To suffer infirmities, and dissemble mishap, the one is the office of a constant sick man, the other of a cunning States-man.

To be discreet in prosperity, and patient in adversity, is the true motion and effect of a virtuous and valiant mind. *Cicero.*

Quintus Fabius, after he had been Consul, disdain'd not to march under the Ensign of other Consuls.

Patience being oft provoked with injuries, breaketh forth at last into fury.

It is good for a good man to wish the best, to think upon the worst; and patiently to suffer whatsoever doth happen.

Humility, patience, and fair speech are the pacifiers of wrath and anger.

He

He ſeemeth to be perfectly patient, that in his fury can ſubdue his own affections.

Patience and Perſeverance are two proper notes whereby Gods children are truly known from Hypocrites, Counterfeits, and Diſſemblers. *Auguſt.*

In ſuffering of afflictions patience is made more ſtrong and perfect.

The troubles that come of neceſſity, ought to be born with boldneſs and good courage.

The beſt way for a man to be avenged, is to contemn injury and rebuke, and to live with ſuch honeſty and good behaviour, that the doer of wrong ſhall at laſt be thereof aſhamed, or at the leaſt loſe the fruit of his malice; that is, he ſhall not rejoice, nor have glory of the hindrance and damage. *Plato.*

——Serpens, fit iis, ardor, arenæ,
Dulcia virtuti, gaudet patientia duris.
Leniter ex merito quicquid patiare ferendum eſt.

Of Friendſhip.

Defin. *Friendſhip is a community of a perpetual will, the end whereof is fellowſhip of life; and it is framed by the profit of a long continued love. Friendſhip is alſo an inveterate and ancient love, wherein is more pleaſure then deſire.*

FRiendſhip is a perfect conſent of things appertaining as well unto God as to man, with benevolence and charity.

Friendſhip in good men is a bleſſing, and ſtable connexing of ſundry wills, making of two perſons one, in having and ſuffering: And therefore a friend is properly called a Second-ſelf, for that in both men is but one mind, and one poſſeſſion. And that which more is, a man rejoiceth more at his friends good hap, then he doth at his own. *Aurel.*

True and perfect friendſhip, is to make one heart and mind of many hearts and bodies.

It is the property of true friends to live and love together; but fained friends flie from a man in time triall.

Friendship judgeth with partiality, and affection winketh at apparent follies.

A friends love can not be recompensed with riches, when (for his friend) he putteth his life in jeopardy.

To dissuade a man in a course of honour, were not the part of a friend, and to set one forward in folly, no discretion in a man.

Friends meeting after long absence, are the sweetest flowers in the garden of true affection.

The love of men to women, is a thing common and of course, but the friendship of man to man is infinite and immortall. *Plato.*

The fellowship of a true friend in misery, is alwaies sweet, and his counsels in prosperity are alwaies fortunate.

Friendship being an equity of reciprocal good will, is of three kinds; the one of neighbourhood, the other hospitality, the last love. *Arist.*

Love is confirmed either by gifts, or study of virtue; then goeth it from a passion to a perfect habite, and so leaveth the name of Love, and is call'd Friendship, which no time can violate.

We ought to use a friend like gold, to trie him before we have need.

He is a true friend, whose care is to pleasure his friend in all things, moved thereunto by a meer good will which he beareth unto him. *Arist.*

It is no small grief to a good nature to trie his friend. *Eurip.*

To beg a thing at a friends hand, is to buy it.

Perfect amity consisteth in equality, and agreeing of the minds.

A friend unto a friend, neither hideth secret, nor denieth money.

The

The want of friends is perillous, but some friends prove tedious.

The words of a friend joyned with true affection, give life to the heart, and comfort to a care-oppressed mind. *Chilo.*

Friends ought alwaies to be tried before they be trusted, lest shining like the Carbuncle, as if they had fire, they be found when they be touched to be without faith.

Good will is the beginning of friendship; which by use cherisheth friendship to follow.

If thou desire to be thought a friend, it is necessary that thou doe the works that belong unto a friend.

Among friends there should be no cause of breach, but with a dissembler no care of reconciliation.

He is a friend indeed that lightly forgetteth his friends offence.

Proud and scornfull people are perillous friends.

Friendship ought to be engendered of equalness, for where equality is not, friendship cannot long continue. *Cicero.*

Where true friends are knit in love, there sorrows are shared equally.

Friends must be used as Musicians tune their strings, who finding them in discord, doe not break them, but rather by intention or remission frame them to a pleasant concent.

In musick there are many discords, before they can be framed to a Diapason; and in contracting of good will, many jarres before there be established a true and perfect friendship.

A friend is in prosperity a pleasure, in adversity a solace, in grief a comfort, in joy a merry companion, and at all times a second self.

A friend is a precious Jewell, within whose bosome one may unload his sorrows, and unfold his secrets.

As fire and heat are inseparable, so are the hearts of faithful friends. *Arist.*

He that promiseth speedily, and is long in performing, is but a slack friend.

Like as a Physician cureth a man secretly, he not seeing it, so should a good friend help his friend privily, when he knoweth not thereof.

The injury done by a friend is much more grievous then the wrongs wrought by an enemy.

Friendship is given by nature for a help to virtue, not for a companion of vices.

Friendship ought to resemble the love between man and wife, that is, of two bodies to be made one Will and Affection.

The property of a true friend, is to perform more then he promiseth; but the condition of a dissembler, is to promise more then he meaneth to perform.

Great proffers are meet to be used to strangers, and good turns to true friends.

If thou intend to prove thy friend, stay not till need and necessity urge thee, lest such trial be not only unprofitable and without fruit, but also hurtful and prejudicial.

The opinion of virtue is the fountain of friendship.

Fained friends resemble Crows, that flie not but toward such places where there is something to be fed upon.

He that seeketh after a swarm of friends, commonly falleth into a wasps nest of enemies.

Friendship oftentimes is better then consanguinity.

A friendly admonition is a special point of true friendship.

It is best to be praised of those friends, that will not spare to reprehend us when we are blame-worthy.

He that will not hear the admonition of a friend, is worthy to feel the correction of a foe.

He

He which goeth about to cut off friendship, doth even as it were go about to take the Sun from the world. *Cicero.*

There is no more certain token of true friendship, then is consent and communicating of our cogitations one with another. *Cic.*

Unity is the essence of amity.

He that hath no friend to comfort him in his necessity, lives like a man in the wilderness, subject to every beasts tyranny. *Bias.*

Believe after trial, and judge before friendship.

The fault which thou sufferest in thy friend, thou committest in thy self.

Shew faithfulness to thy friend, and equity to all men. *Pittag.*

No wise man will chuse to live without friends although he have plenty of worldly wealth.

Though a wise man be contented and satisfied with himself, yet will he have friends, because he will not be destitute of so great a virtue.

There be many men that want not friends, and yet lack true friendship.

Never admit him for thy friend, whom by force thou hast brought into subjection.

He is not meet to be admitted for a faithful friend, which is ready to enter amity with every one.

Admit none to thy friend, except thou first know how he hath dealt with his other friends before; for look how he hath served them, so will he likewise deal with thee.

The agreement of the wicked is easily upon a small occasion broken, but the friendship of the virtuous continueth for ever. *Hermes.*

As mighty floods, by how much they are brought into smal rivers, by so much they lose of their strength; so friendship cannot be amongst many, without abating the force thereof. *Plato.*

Be slow to fall in friendship, but when thou art in, continue firm and constant. *Socrat.*

Illud amicitiæ quondam venerabile nomen
Prostat, & in quæstu pro meretrice sedet.

Of Temperance.

Defin. *Temperance is that light which driveth away round about her the darknesse and obscurity of passions: she is of all the virtues most wholsome: for she preserveth both publikely and privately humane society. She lifteth up the soul miserably thrown down in vice, and restoreth her again into her place; it is also a mutuall consent of the parts of the soul, causing all disorder and unbridled affections, to take reason for a rule and direction.*

TEmperance calleth a man back from grosse affects and carnall appetites, and letteth him not to exceed, neither in foolish nor in ungodly sorrowing. *Solon.*

A young man untemperate, and full of carnall affection, quickly turneth the body into age and feeble infirmities. *Anaxagoras.*

He cannot commend temperance, that delighteth in pleasure, nor love government that liketh riot.

Constancy and temperance in our actions maketh vertue strong.

Men must eat to live, and not live to eat.

In private Families, Continence is to be praised, in publike Offices, Dignity.

Intemperance is the fountain of all our perturbations.

The pride of the flesh, is to be curbed and restrained with the sharp bit of Abstinence. *Arist.*

The moderation of the mind, is the felicity thereof.

Frugality is the badge of discretion; Riot, of intemperance.

He-

He that is not puffed up with praise, nor afflicted with adversities, nor moved by slanders, nor corrupted by benefits, is fortunately temperate.

He that fixeth his whole delight in pleasure, can never be wise and temperate.

Temperance by forbearing to be revenged, reconcileth our enemies, and by good government conquers them.

Temperance is rich in most losses, confident in all perils, prudent in all assaults, and happy in it self. *Her.*

It is not temperance which is accompanied with a fearfull mind, but that is true Temperance, where the heart hath courage to revenge, and reason power to restrain the heart.

Trim not the house with Tables and Pictures, but paint and gild it with Temperance: the one vainly feedeth the eyes, the other is an eternall ornament which cannot be defaced. *Epictetus.*

Temperance is so called, because it keepeth a mean in all those things which belong to the delighting of the body. *Arist.*

Temperance ariseth, *Ne quid nimis. Solon.*

The parts of Temperance, are Modesty, Shamefacednes, Abstinence, Continency, Honesty, Moderation, Sparingnes and Sobriety. *Plato.*

Justice may not be without temperance, because it is the chief point of a just man, to have his soul free from perturbations.

Heroicall virtues are made perfect by the mixture of temperance and fortitude; which separated become vicious.

A temperate man which is not couragious, quickly becometh a coward, and faint-hearted.

Temperance is the mother of all duty and honesty.

In Temperance a man may behold Modesty without any perturbation of the soul.

Temperance

Temperance compelleth men to follow reason, bringeth peace to the mind, and mollifieth the affections with concord and agreement. *Socrat.*

He is worthy to be called a moderate person, which firmly governeth and bridleth (through reason) the vice of sensuality, and all other grosse affections of the mind. *Aurel.*

Nihil reperiri potest tam eximium, quàm istam virtutem moderatricem animi temperantiam non latere in tenebris, neque esse abditam, sed in luce. Cicero.

Non potest temperantiam laudare is, qui ponit summum bonum in voluptate: est enim temperantia libidinum inimica.

Of Innocency.

Defin. *Innocency is an affection of the mind, so well framed that it will hurt no man, either by word or deed; a tower of brasse against slanderers, and the only balm or cure for a wounded name, strengthning the conscience, which by it knoweth his own purity.*

THere can be no greater good then Innocency, nor worse evil then a guilty Conscience.

The innocent man is happy, though he be in *Phalaris* Bull. *Cicero.*

Great callings are little worth, if the mind be not content and innocent.

The heart pricked with desire of wrong maketh sick the innocency of the soul.

Riches and honour are broken Pillars, but innocency is an unmoving Column.

Innocency and Prudence are two anchors, that cannot be torn up by any tempest.

Innocency to God is the chiefest incense, and a conscience without guile is a sacrifice of the sweetest savour. *Aug.*

Innocency being stopped of the malignant, taketh breath

breath and heart again, to the overthrow of her enemies. *Cicero.*

As fire is extinguished by water, so innocency doth quench reproach.

Of all treasures in a Common-wealth, the innocent man is most to be esteemed.

Innocency is in some sort the effect of Regeneration. *Bern.*

Religion is the soul of innocency, moving in an unspotted conscience.

Innocency is built upon divine reason.

Humane happiness consisteth in innocency of the soul and uncorrupt manners.

All innocency consisteth in mediocriry, as all vice doth in excesse.

Innocency is a good which cannot be taken away by torment. *Marc. Aurel.*

Innocency is the most profitable thing in the world, because it maketh all things else profitable.

Innocency, Palm-like, groweth in despight of oppression.

Beauty is a flower soon withered, health is soon altered, strength by incontinence abated, but innocency is divine and immortal.

Innocency is an assured comfort, both in life and death.

As length of time diminisheth all things, so innocency and virtue increaseth all things.

The fear of death never troubleth the mind of an innocent man. *Cicero.*

Age breedeth no defect in innocency, but innocency is an excellency in age.

Nature, Reason, and Use, are three necessary things, to obtain innocency by. *Lactan.*

Ut Nepenthes herba addita poculis, omnem convivii tristitiam discutit, ita bona mens insita nobis, omnem vitæ solicitudinem abolet.

Of

Of Kings.

Defin. *Kings are the supreme Governours and Rulers over States and Monarchies, placed by the hand of God, to figure to the world his Almighty power: if they be vertuous, they are the blessings of the Realms; if vicious, scourges allotted for their Subjects iniquities.*

THe Majesty of a Prince is like the lightning from the East, and the threats of a King like the noise of thunder.

Kings have long arms, and Rulers large reaches.

The life of a Prince, is the rule, the square, the frame and form of an honest life; according to the which their subjects frame the manner of their lives, and order their families: and rather from the lives of Princes doe subjects take their patterns, and examples, then from their Laws.

Subjects follow the example of their Princes, as certain flowers turn according to the Sun. *Horace.*

Princes are never without Flatterers to seduce them, Ambition to deprave them, and Desires to corrupt them. *Plato.*

It belongeth to him that governeth to be learned, the better to know what he doth; Wise, to find out how he ought to doe it; Discreet, to attend and take opportunity; and Resolute in the action of justice without corruption or fear of any.

It is necessary for Princes to be stout, and also rich; that by their stoutnes they may gather their own, and by their riches represse their enemies.

It is better for a Prince to defend his own Countrey by justice, then to conquer anothers by tyranny.

That Prince who is too liberall in giving his own, is afterwards through necessity compelled to be a Tyrant, and to take from others their right.

As

As Princes become Tyrants for want of riches, so they become vicious through abundance of treasure. *Plut.*

When an unworthy man is preferred to promotion, he is preferred to his own shame.

The Prince that is feared of many, must of necessity fear many.

The word of a Prince is faith royall.

Princes must not measure things by report, but by the way of conscience. *Socrat.*

It behoveth a Prince or Ruler, to be of such zealous and godly courage, that he alwaies shew himself to be a strong wall for the defence of the truth.

The Princes Palace is like a common fountain or spring to his City or Countrey, whereby the common people by the cleanness thereof be long preserved in honesty, or by the impureness thereof are with sundry vices corrupted.

A King ruleth as he ought, a Tyrant as he list; a King to the profit of all, a Tyrant only to pleasure a few. *Arist.*

A King ought to refrain the company of vicious persons: for the evil that they commit in his company, is accounted his. *Plato.*

Rulers doe sin more grievously by example then by act; and the greater governances they bear, the greater account they have to render, that in their own precepts and ordinances they be not found negligent.

Not only happy, but also most fortunate, is that Prince, that for righteousness of justice is feared, and for his goodness beloved.

The greater that a Prince is in power above others, the more he ought to excell in virtue above others.

When Princes most greedily doe prosecute vices, then their enemies are busie in weaving some web of deadly danger. *Olaus.*

Princes

Princes by charging their Kingdoms with unjuſt Tributes, procure from their Subject a wilful denial of due and moſt juſt payments.

He that poſſeſſeth an Empire, and knoweth not how to defend it, may loſe his poſſeſſion before he know who offended him.

It little profiteth a Prince to be Lord of many Kingdoms, if on the other part he become bond-ſlave to many vices.

It appertaineth unto Princes, as much to moderate their own pleaſures, as to give order for matters of importance.

Children born of Kings, are compoſed of a pretious maſſe, to be ſeparated from the common ſort. *Pla.*

Malice and Vice taking their full ſwing, through the career of the power and liberty which wicked Princes yeild unto them, doe puſh forward every violent paſſion; making every little choler turn to murther or baniſhment, and every regard and love to rape and adultery, and covetouſneſſe to confiſcation.

A Kingdome is nought elſe then care of anothers ſafety; for *Antiochus* told his ſon *Demetrius*, that their Kingdome was a noble ſlavery.

Self-love is not fit for Princes, nor pride an ornament meet for a Diademe.

Kings and Princes doe loſe more in the opinions they hold, then in the reaſons they uſe.

It is no leſſe diſcredit to a Prince to have deſtroyed many of his ſubjects, then it is to a Phyſician to have killed many of his Patients.

Kings as they are men before God, ſo are they Gods before men. *Laſtan.*

It is very requiſite that the Prince live according to that law himſelf, which he would have executed upon others. *Archi.*

It

It becometh a King to take good heed to his Counsellors, in noting who soothe his lusts, and who intend the publike profit; for thereby shall he know the good from the bad. *Plutarch.*

The strength of a Prince, is the friendship and love of his people.

That King shall best govern his Realm, that reigneth over his people, as a Father doth over his children. *Agesil.*

So great is the person and dignity of a Prince, that in using his power & authority as he ought, he being here among men upon earth, representeth the glorious estate and high Majesty of God in Heaven. *Amb.*

It is requisite for all those that have rule & governance in a Common-weal, under their Prince to know the bounds of their state, and the full effect of their duty; that by executing justice they may be feared, and by shewing mercy they may be loved. *Lactan.*

It is requisite for Princes to place such men in authority as care least for it, and to keep them from government that presse forwards to it.

Except wise men be made Governours, or Governours be made wise men, mankind shall never live in quiet, nor virtue be able to defend her self. *Plato.*

He that would be a Ruler or Governour, must first learn to be an obedient subject; for it is not possible for a proud and covetous minded subject to become a gentle and temperate Governour. *Alex. Severus.*

When rule and authority is committed unto a good man, he doth thereby publish his virtue, which before lay hid; but being committed to an evil man, it ministreth boldness and licence to him, to doe that evil which before he durst not doe.

Animata imago Rex putandus est Dei.
Nulla fides regni sociis, omnisque potestas
Impatiens consortis erit.——

Of

Of Nobility.

Defin. *Nobility is a glittering excellency proceeding from Anceſtors, and an honour which cometh from an ancient Linage and Stock: it is alſo a praiſe that proceedeth from the deſerts of our elders and forefathers: and of this nobleneſſe there are three ſorts; the firſt bred of virtue and excellent deeds; the ſecond proceedeth from the knowledge of honeſt diſcipline and true ſciences; the third cometh from the Scutchions and Armes of our Anceſtors, or from riches.*

NObility is of more antiquity then poſſeſſions. *Cicero.*

The time of our life is ſhort, but the race of Nobility and Honour everlaſting. *Cicero.*

Nobleneſs of birth is either univerſall, or particular; the firſt, to be born in noble and famous Countreys; the latter, to come of noble Progenitors. *Ariſt.*

Nobility is beſt continued by that convenient means whereby it roſe.

He is not to be held for Noble that hath much, but he that giveth much.

It is requiſite for him that is Noble born to take heed to Flatterers, for they will be ready daily to attend his perſon for profits ſake.

Nobility is a title quickly loſt; for if riches forſake it, or virtue abandon it, it ſtraightway becometh as a thing that had never been.

Whatſoever thy Father by his worthineſs hath deſerved, belongs not to thee; it is thine own deſerts that muſt make thee noble.

Virtue and Nobleneſs can never be ſeen in a man, except he firſt put away his Vices.

He that defendeth his Countrey by the ſword deſerveth

veth honour; but he that maintaineth it in peace, meriteth more honour.

The Nobility which we receive from our Anceſtors, becauſe it cometh not from our ſelves, is ſcarcely to be counted our own.

To come of noble parentage, and not to be endowed with noble qualities, is rather a defamation then a glory.

Noble perſons have the beſt capacities, for whether they give themſelves to goodneſs or ungraciouſneſs, they doe in either of them ſo excell, as none of the common ſort of people can come any thing nigh them *Cicero.*

True Nobility conſiſteth not in dignity, lineage, great revenues, lands or poſſeſſions, but in wiſdome, knowledge and virtue, which in man is very Nobility, and that Nobility bringeth man to dignity.

True Nobility is not after the vulgar opinion of the common people, but is only the praiſe and ſirname of virtue.

Omnes boni ſemper nobilitati favemus, & quia utile eſt Reipublicæ nobiles eſſe homines dignos majoribus ſuis, & quia valere debet apud nos clarorũ hominum ſenex de Republica meritorũ memoria, etiam mortuorum, Cicero.

—— *Nobilitas ſola eſt atque unica virtus.*

Of Honour.

Defin. *Honour is a paſſion of the ſoul, and a mighty deſire, naturally coveted of all creatures, yet many times miſtaken, by unacquaintance with virtue.*

HOnour and glory labour in miſtruſt, and are born Fortunes bond-ſlaves.

Honour is the firſt ſtep to diſquiet, and dominion is attended with envy. *Guer.*

The faith of a Knight is not limited by value, but by honour and virtue.

Honour

Honour is the fruit of Virtue and Truth.

Honour, Glory, and Renown, is to many persons more sweet then life.

It is the chiefest part of honour, for a man to joyn to his high office and calling, the virtue of affability, lowlinesse, tender compassion, and pity: for thereby he draweth unto him, as it were by violence, the hearts of the multitude. *Olaus Magnus.*

The greater the persons be in authority that commit an offence, the more foul and filthy is the fault.

It better becometh a man of honour to praise an enemy then his friend.

Happy is that Countrey, whose Captains are Gentlemen, and whose Gentlemen are Captains.

Honour is no privilege against infamy.

A man ought not to think it honour for himself to hear or declare the news of others, but that others should declare the virtuous deeds of him.

To attain to honour, Wisdome is the Pole-starre; and to retain it, patience is necessary.

The next way to live with honour, and die with praise, is to be honest in our desires, and temperate in our tongues.

The conditions of honour are such, that she enquireth for him she never saw, runneth after him that flies from her, honours him that esteems her not, demandeth from him that wills her not, giveth to him that requires her not, and trusteth him whom she knoweth not.

Noblemen enterprising great things, ought not to employ their force as their own mind willeth, but as honour and reason teacheth. *Niphus.*

High and noble heirs which feel themselves wounded, doe not so much esteem their own pain, as they are angry to see their enemies rejoice.

The Captain which subdueth a Countrey by intreaty,

treaty, deserveth more honour then he that overcometh it by battel.

Honour without quiet, hurteth more then it doth profit.

He that regards his reputation, must second all things to his honour.

The heavens admit but one Sun, and high places but one Commander.

Men in authority are eyes in a State, according to whose life every private man applieth his manner of living.

It is not the place that maketh the person, but the person that maketh the place honourable. *Cicero.*

There is more honour purchast in pleasuring a foe, then in revenging a thousand injuries.

Where Hate bears soveraignty, Honour hath no certainty.

Honour is brittle, and Riches are blossoms, which every frost of Fortune causeth to wither.

Better it is for the honourable to be praised for many foes foiled, then for many barns filled.

A man having honour and wanting wisdome, is like a fair tree without fruit.

Exiguum nobis vitæ curriculum natura circumscripsit, sed honoris cursus sempiternus.

Is honos videri solet, qui non propter spem futuri beneficii, sed propter magna merita clarus viris defertur & datur: estque non invitamentum ad tempus, sed perpetuæ virtutis præmium.

Of Liberality.

Defin. *Liberality is an excellent use of those benefits which God putteth into our hands, for the succouring of many, which virtue is altogether joyned together with justice, and ought to be guided by moderation and reason.*

Bounties

BOunties best honour is to help the poor; and happiness to live in good mens thoughts.

True bounty is never tied unto suspect.

Liberality is approved by two Fountains; the one is a sure judgment, the other is an honest savour.

That man is only liberall, which distributeth according to his substance, and where it is most needfull. *Thales.*

The whole effect of bounty is in love.

Who in their bounty doe begin to want, shall in their weakness find their friends and foes.

He is called a liberall man, which according to his revenues giveth freely, when, where, and to whom he should.

He that may give, and giveth not, is a clear enemy, and he that promiseth forthwith, and is long before he perform, is a suspicious friend. *Aurel.*

Gifts make beggers bold, and he that lends must lose his friend, or else his money, without heed.

Bounty hath open hands, a zealous heart, a constant faith in earth, and a place prepared in heaven.

He never gives in vain, that gives in zeal.

They that be liberal doe with-hold or hide nothing from them whom they love, whereby love increaseth, and friendship is also made more firm and stable.

As liberality maketh friends of enemies, so pride maketh enemies of friends.

Liberality and thankfulness, are the bonds of concord. *Cicero.*

A liberall minded man can never be envious.

Bounty for giving frail and mortall things receives immortall fame for his reward.

The deeds of the liberal doe more profit the giver, then benefit the receiver.

Liberality in a noble mind is excellent, although it exceed in the tearm of measure.

A liberal heart causeth benevolence, though sometimes through misfortune ability be wanting.

It is a token of righteousnes to acknowledge heavens liberality, and to give praises to God for so great benefits. *Bern.*

The office of Liberality consisteth in giving with judgment. *Cicero.*

That Liberality is most commendable, which is showed to the distressed, unlesse they have deserved that punishment; for good deeds bestowed upon undeserving persons, are ill bestowed.

The best property in a King, is to let no man excell him in liberality. *Agesila.*

Extra fortunam est quicquid donatur amico:
Quas dederis solas semper habebis opes. Ovid.

Liberalitate qui utuntur, benevolentiam sibi conciliant, & (quod aptissimum est ad quietè vivendum) charitatem.

Of Benefits.

Defin. *Benefits, are those good turns which are received either by desert, or without desert, tending to our happiness of life, or amendment of manners.*

IT is a great commendation in the giver, to bestow many benefits upon him which deserveth well, and desireth nothing.

He that mindeth to give, must not say, Will you have any thing?

If thou promise little and performe much, it will make thy benefits to be the more thankfully received. *Aristo.*

He that knoweth not how to use a benefit, doth unjustly ask it.

He receives a benefit in the giving thereof, which bestows his gift on a worthy man.

He bindeth all men by his benefits, which bestoweth them upon such as doe well deserve them.

The

The liberal man doth daily seek out occasion to put his virtue in practise. *Cic.*

The memory of a benefit doth soon vanish away, but the remembrance of an injury sticketh fast in the heart.

He is a Conquerour which bestoweth a good turn, and he vanquished which receiveth it.

As the Moon doth show her light in the World, which she receiveth from the Sun, so we ought to bestow the benefits received of God, to the profit and commodity of our neighbour.

This is a Law that should be observed betwixt the Giver and the Receiver, the one should straightway forget the benefit bestowed, and the other should alwaies have it in remembrance. *Solon.*

It becometh him to hold his peace that giveth a reward, farre better then it becometh him to be silent that receiveth a benefit.

He that doth thankfully receive a benefit, hath paid the first pension thereof already.

He that thinks to be thankfull, doth straightway think upon recompense.

That gift is twice double to be accepted of, which cometh from a free hand and a liberal heart.

It behoveth a man in receiving of benefits to be thankful, though he want power to requite them. *Aur.*

A benefit well-given recovereth many losses.

The remembrance of a good turn, ought to make the Receiver thankful.

Nor gold, nor silver, nor ought we receive, is to be accounted a benefit, but the mind of him which giveth.

He giveth too late, who giveth when he is asked. *Plautus.*

Ita sunt omnes nostri cives:
Si quid benefacias, levior pluma gratia est.

Si

Si quid peccatum est, plumbeas iras gerunt.

Beneficium nec in puerum nec in senem conferendum est: in hunc, quia perit antequam gratiæ referendæ detur opportunitas; in illum, quia non meminit.

Of Courtesie.

Defin. *Courtesie is a virtue, which belongeth to the courragious part of the soul, whereby we are hardly moved to anger: Her office and duty is to be able to support and endure patiently those crimes which are laid upon her: not to suffer her self to be hastily carried to revenge, no to be too easily spurred to wrath, but to make him that possesseth her, mild, gratious, and of a staid and setled mind.*

COurtesie in Majesty, is the next way to binde affection in duty.

As the tree is known by his fruit, the gold by the touch, and the bell by the sound: so is mans birth by his benevolence, his honour by his humility, and his calling by his courtesie.

Many more were the enemies that *Cæsar* pardoned, then those he overcame.

The noblest conquest is without bloodshed.

Courtesie bewaileth her dead enemies, and cherisheth her living friends.

The courteous man reconcileth displeasure, the froward urgeth hate.

Proud looks lose hearts, but courteous words win them. *Ferdin.*

Courtesie covereth many imperfections, and preventeth more dangers.

It is a true token of Nobility, and the certain mark of a Gentleman, to be courteous to strangers, patient in injuries, and constant in performing what he promiseth.

As the pegge straineth the Lute-strings, so courtesie

teſie ſtretcheth the heart-ſtrings.

Courteſie is that virtue whereby a man eaſily appeaſeth the motions and inſtigations of the ſoul, cauſed by choler.

Courteſie draweth unto us the love of ſtrangers, and good liking of our own Countrey-men.

He that is milde and courteous to others, receiveth much more honour then the party whom he honoureth. *Plut.*

They lie who ſay that a man muſt uſe cruelty towards his enemies, eſteeming that to be an Art only proper to a noble and couragious man. *Cicero.*

Mildneſs and courteſie are the characters of an holy ſoul, which never ſuffereth innocency to be oppreſſed.

It becometh a noble and ſtrong man, to be both Couragious and Courteous, that he may chaſtiſe the wicked, and pardon when need requireth. *Plato.*

The rigour of Diſcipline directing Courteſie, and Courteſie directing Order, the one will ſet forth and commend the other, ſo that neither Rigour ſhall be rigorous, nor Courteſie diſſolute.

As it belongeth to the Sun to lighten the earth with his beams, ſo it pertaineth to the virtue of a Prince, to have compaſſion and be courteous to the miſerable. *Ariſt.*

Satis eſt homines imprudentiâ lapſos non erigere, urgere verò jacentes, ac præcipitantes impellere, certè eſt inhumanum. Cicero.

Of Juſtice.

Defin. *Juſtice is godlineſs, and godlineſs is the knowledge of God: it is moreover, in reſpect of us, taken for an equall deſcription of right and of laws.*

Juſtice allots no privilege to defraud a man of his patrimony.

Juſtice

Justice is a virtue that gives every man his own by even portions.

Delay in punishment, is no privilege of pardon.

Justice is the badge of Virtue, the staffe of Peace, and the maintenance of Honour. *Cic.*

It is a sharp sentence that is given without judgment.

Good mens ears are alwaies open to just mens prayers. *Basil.*

Not the pain, but the cause, maketh the Martyr. *Ambrose.*

The office of a Justice is to be given for merit, not for affection.

A publike fault ought not to suffer a secret punishment.

Justice and Order are the only preservers of worldly quietness.

The parts which true Justice doth consist of, are in number seven, Innocency, Friendship, Concord, Godliness, Humanity, Gratefulness, and Faithfulness.

Justice is painted blind, with a vail before her face; not because she is blind, but thereby to signifie, that Justice though she doe behold that which is right and honest, yet will she respect no person.

In *Athens* were erected certain images of Judges without hands and eyes, to shew that Judges should neither be corrupted with bribes, nor by any person drawn from that which is right and law. *Quint.*

A good Judge is true in word, honest in thought, and virtuous in his deed; without fear of any but God, without hate of any but the wicked.

There are two kinds of injustice, the one is of such as doe wrongfully offer it, and the other is of those who although they be able, yet will they not defend the wrong from them unto whom it is wickedly offered. *Cicero.*

He that politickly intendeth good to the common-wealth, may well be called juſt, but he that practiſeth only for his own profit is a vicious and wicked perſon.

A good Magiſtrate may be called the Phyſician of the Common-weal.

He is a good Judge that knoweth how and when to diſtribute.

He that flieth judgment confeſſeth himſelf to be faulty. *Marc. Aurel.*

The Judge himſelf is condemned, when the guilty perſon is pardoned.

As a Phyſician cannot ſee every ſecret grief, but upon revealment may apply a curable medicine for the hidden diſeaſe: ſo many can diſcover a miſchief which the Magiſtrate ſeeth not, but the Magiſtrate alone muſt remedy the ſame.

A Juſtice ought to doe that willingly which he can doe, and deny that modeſtly which he cannot doe.

As there is no aſſurance of fair weather untill the skie be clear from clouds, ſo there can be in no Common-wealth a grounded peace and proſperity, where are no Informers to find out offences, as well as Magiſtrates to puniſh Offenders.

Philoſophers make four ſorts of Juſtice; the firſt Celeſtiall, the ſecond Naturall, the third Civill, the fourth Judiciall.

Juſtice is a perfect knowledge of good and evil, agreeing to naturall reaſon. *Ariſt.*

Juſtice is a virtue of the mind, rewarding all men according to their worthineſs.

Wiſdome and Eloquence without Truth and Juſtice, are a *Panurgie*, that is to ſay, a guile or ſleight, ſuch as Paraſites uſe in Comedies, which ſtill turneth to their own confuſion.

Covetouſneſs and wrath in Judges is to be hated

with extreme deteſtation.

Celeſtial Juſtice is a perfect conſideration and dutifull acknowledging of God.

Naturall Juſtice, is that which all people have in themſelves by Nature.

Judiciall Juſtice depends upon Law, made for the commodity of a Common weal.

Juſtice is a meaſure which God hath ordained amongſt men upon earth, to defend the feeble from the mighty, the truth from falſhood, and to root out the wicked from among the good. *Lactan.*

Every man in generall loveth Juſtice, yet they all hate the execution thereof in particular. *Cicero.*

Fortitude without wiſdome, is but raſhneſs; wiſdome without juſtice, is but craftineſs; juſtice without temperance, is but cruelty; temperance without fortitude, is but ſavageneſs.

Equity judgeth with lenity, laws with extremity.

Hatred, love, and covetouſneſs, cauſeth Judges oftentimes to forget the truth, and to leave undone the true execution of their charge.

It is better for a man to be made a Judge among his enemies, then among his friends; for of his enemies he ſhould make one his friend, but among his friends he ſhall make one his enemy.

Juſtice of the Poets is fained to be a Virgin, and to have reigned among men in the golden world, who being by them abuſed, forſook the world, and returned to the kingdome of *Jupiter.*

Juſtitia ſine prudentia plurimum poterit, ſine juſtitia nihil valebit prudentia. Cicero.

Totius juſtitiæ nulla eſt capitalior peſtis, quàm eorum qui tum, dum maximè fallunt, id agunt ut boni viri videantur. Cicero.

Of Laws.

Defin. *The Law is a ſingular reaſon imprinted in na-*

ture, commanding those things that are to be done, and forbidding the contrary: it is divided into two parts that is, the Law of Nature, and the Law written. the Law of Nature is a sense and feeling which every one hath in himself, and in his conscience, whereby he discerneth between good and evil, as much as sufficeth to take from him the cloak of ignorance, in that he is reproved even by his own witness. The Law written is that which is divided into Divinity and Civility; the first teaching Manners, Ceremonies, and Judgments: the latter, matters of Policy and Government.

THe vertues of the Law are four, to bear sway, to forbid, to punish, and to suffer.

The precepts of the Law may be comprehended under these three points, to live honestly, to hurt no man wilfully, and to render every man his due carefully. *Arist.*

Whatsoever is righteous in the Law of man, the same is also righteous in the Law of God. For every Law that by man is made, must alwaies be consonant to the Law of God.

The Law is a certain rule, proceeding from the mind of God, perswading that which is right, and forbidding that which is wrong.

Evil Judges doe most commonly punish the purse, and spare the person.

Judges ought to dispatch with speed, and answer with patience.

Law and Wisdome are two laudable things, for the one concerneth Virtue, and the other Good conditions.

The Law was made to no other end, but to bridle such as live without reason of Law.

A true and faithfull heart standeth more in awe of his superiour, whom he loveth for fear, then of his Prince,

Prince, whom he feareth for love.

An evil cuſtome, being for continuance never ſo ancient, is nought elſe then the oldneſs of errour. *Lactan.*

How many more Taverns, ſo many more drinkers; the number of Phyſicians, the increaſe of diſeaſes; the more account that Juſtice is made of, the more ſuits; ſo the more Laws, the more corruption. *Plato.*

The heart, underſtanding, counſell, and ſoul in a Common-wealth, are the good Laws, and Ordinances therein uſed. *Cicero.*

To reſtrain puniſhment is a great errour in government.

It becometh not a Law-maker to be a Law-breaker. *Bias.*

Thoſe Countries muſt needs periſh, where the Common laws be of none effect.

Thoſe Cities in which there are no ſevere Laws for the puniſhing of ſin, are rather to be counted foreſts for monſters, then places habitable for men. *Plato.*

Four things belong to a Judge, to hear courteouſly, to anſwer wiſely, to conſider ſoberly, and to give judgment without partiality. *Socrates.*

A man ought to love his Prince loyally, to keep his laws carefully, and to defend his Countrey valiantly.

Chiefly there are to be obeyed and reverenced, one God, one King, and one Law.

Four Cuſtomes are more pleaſant to be recounted, then profitable to be followed, the liberties of neighbours, the gallantneſs of women, the goodneſs of wine, and the mirth and joy at feaſts.

Laws are like Spiders-webs, which catch the ſmall Flies and let the great break thorow.

The Lawyer that pleads for a mighty man in a wrong matter, muſt either forget the Truth, or forſake his Clients friendſhip.

The moſt neceſſary Law for a Common-wealth, is, that the people among themſelves live in peace and concord, without ſtrife or diſſenſion. *Cicero.*

Laws doe vex the meaner ſort of men, but the mighty are able to withſtand them.

The Law is a ſtrong and forcible thing, if it get a good Prince to execute it.

The Law that is perfect and good, would have no man either condemned or juſtified, untill his cauſe were both throughly heard, & underſtood as it ought.

An evil Law is like the ſhadow of a Cloud, which vaniſheth away ſo ſoon as it is ſeen.

Quid faciunt leges, ubi ſola pecunia regnat?
Aut ubi paupertas vincere nulla poteſt?
Turpe reos empta miſeros defendere lingua.
Non bene ſeceſſit Judicis arca patet.

Of Counſell.

Defin. *Counſell is a holy thing, it is the ſentence or advice, which particularly is given by every man for that purpoſe aſſembled; it is the key of certainty and the end of all doctrine and ſtudy.*

THere is no man ſo ſimple but he can give counſell, though there be no need: and there is none ſo wiſe of himſelf, but he will be willing to hear counſell in time of neceſſity.

It is the chief thing in the world to give good counſell to another man, and the hardeſt for a man to follow the ſame himſelf.

Take no counſel of a man given wholly to the world, for his advice will be after his own deſire. *Pythag.*

Make not an evious man a drunkard, nor him that is in ſubjection to a woman, of thy counſell, for it is impoſſible for them to keep cloſe thy ſecrets.

Good counſel may properly be called the beginning and ending of every good work.

It

It is requisite for a man to consult and determine of all things with himself, before he ask the counsel or advice of his friend.

He that doth nothing without good advice, need not repent him after the deed. *Bias.*

It is better to preferre the stedfast counsel of advised policy, then the rash enterprise of a malapert boldness.

Counsel doth more harm then good, if the giver thereof be not wise, and he which receiveth it very patient.

Counsel is to be given by the wise, and the remedy by the rich.

In counsels we must be hard to resolve, and constant to perform.

He that useth many counsels, is not easily deceived.

In time of necessity a wise man will be glad to hear counsel.

As it is the part of a wise man wisely to consult and give counsel, so it is the duty of a wary man heedfully to conceive and uprightly to judge. *Gueva.*

It is an easie thing for a man being in perfect health to give counsel to another that is sick, but it is hard for the sick man to follow that counsel. *Becanus.*

The greatest benefit that one friend can doe for another, is in weighty matters to succour him with good counsel.

Parva sunt foris arma, nisi est consilium domi.

Non viribus, aut velocitatibus, aut celeritate corporum res magnæ geruntur, sed consilio, authoritate, & prudentia. Cicero.

Of Precepts.

Defin. *Precepts are many Rules, Orders, or Methods, which by instruction lead us either to a good conversation, or to a happiness of life, being grounded upon the grace of God, and his Word.*

IF thou talk, keep measure in thy communication, for if thou be too brief, thou shalt not be well understood; if too long, thou shalt be troublesome to the hearer, and not well born in mind. *Protag.*

Thanks waxeth old, as soon as gifts are had in possession.

He that refuseth to buy counsell good cheap, shall buy repentance dear.

Mock no man in misery, but take heed by him how to avoid the like misfortune.

Begin nothing before thou know how to finish it.

Think that the weakest of thine enemies is stronger then thy self.

Desire not that of another, which thou thy self being asked wouldst deny. *Pythag.*

Give no vain or unmeet gifts; as armour to a Woman, books to a Ploughman, or nets to a Student.

If thou bestow a benefit keep it secret, but if thou receive any publish it abroad.

Give at the first asking, for that is not freely given which is often craved.

Take in good worth whatsoever hapneth, and upbraid no man with his misfortune.

Labour not to inform him that is without reason, for so shalt thou make him thine enemy.

Be neither hasty, angry, nor wrathfull, for they be conditions of a fool.

Fear to hazard that for the gain of momentary pleasure, which being once lost can never be recovered. *Aug.*

Esteem not a fading content before a perpetuall honour.

Apparell thy self with Justice, and cloathe thy self with Chastity; so shalt thou be happy, and thy works prosper.

Fear to commit that which thou oughtest to fear.

For-

Forget not to give thanks unto them that instruct thee in learning, nor challenge unto thy self the praise of other mens inventions.

Attempt not two things at once, for the one will hinder the other.

Be not slack to recompense them that which hath done thee good.

Be rather too much forward, then too much negligent.

Let thy love hang on thy hearts bottome, not on thy tongues brim.

Be not superfluous in words, for they doe greatly deface the authority of thy person.

Let virtue be thy life, valour thy love, honour thy fame, and Heaven thy felicity.

Be not led away with every new opinion, for it is the only way to bring to errour.

Let not thy Liberality exceed thy ability.

Let not the eye go beyond the ear, nor the tongue so farre as the feet. *Plato.*

Chuse rather to live solitary then in the company of a wicked woman.

Beware of pride in prosperity, for it will make thee impatient in the time of adversity.

Neither suffer thy hands to work, thy tongue to speak, nor thine ears to hear, that which is filthy and evil. *Hermes.*

Be not secure, lest want of care procure thy calamity; nor be too carefull, lest pensive thoughts oppresse thee with misery.

Speak no more to a stranger in private, then thou wouldst have publikely known.

Hazard not thy hap on anothers chance.

Be alwaies one to thy friend, as well in adversity as prosperity.

Behold thy self in a Looking-glass, and if thou ap-

bear beautifull, doe ſuch things as become thy beauty; but if thou ſeem foul, then perform with good manners the beauty that thy face lacketh. *Socrates.*

Chuſe thy Wife rather for her wit and modeſty, then for her wealth and beauty.

Keep ſecretly thy miſhap, leſt thine enemy wax joyfull thereat.

Keep whatſoever thy friend committeth unto thee, as carefully as thou wouldſt keep thine own.

If thy Parents wax poor, ſupply their want with thy wealth; if froward with age, bear patiently with their imperfections.

Honour them that have deſerved honour.

Live and hope, as if thou ſhouldſt die immediatly.

Never praiſe any unworthy perſon becauſe he hath worldly wealth.

Tell no man afore-hand what thou intendeſt, for if thou ſpeed not in thy purpoſe thou ſhalt be mocked. *Socrates.*

Never wiſh for thoſe things that cannot be attained.

Rather chuſe to purchaſe by perſwaſion then to enjoy by violence.

Strive not in words with thy Parents, although thou tell the truth.

Haunt not too much thy Friends houſe, for fear he wax weary of thy often coming; neither be too long abſent, for that ingendreth ſuſpicion of thy true friendſhip.

Flie from the filthy pleaſures of the fleſh, as thou wouldſt flie from the ſting of a Serpent.

Give to a good man, and he will requite it: but if thou give to an evil man he will ask more. *Anaxag.*

Receive not the gifts that an evil minded man doth proffer unto thee.

If thou intend to doe any good, deferre it not till the next day, for thou knowſt not what chance may

happen.

happen the same night to prevent thee. *Olaus Mag.*

Give not thy self to pleasure and ease, for if thou use thy self thereto, thou shalt not be able to sustain the adversity which may afterward happen

To a man full of questions make no answer at all. *Plato.*

Take good heed at the beginning to what thou granteſt; for after one inconvenience, another followeth.

If thou doubt in any thing, ask counsel of wise men, and be not angry although they reprove thee.

Live with thine underlings as thou wouldst thy betters should live with thee, and doe to all men as thou wouldst be done unto.

Boast not of thy good deeds, lest thy evil deeds be also laid to thy charge.

Perform thy promise as justly as thou wouldst pay thy debts, for a man ought to be more faithfull then his oath. *Aurel.*

If thou doe good to an ill-disposed person, it shall happen to thee, as it doth to those that feed other mens dogs, which bark as well at their feeder as at any other stranger.

Never spread thy Table to Tale-bearers and Flatterers, nor listen with thine ears to Murmuring people. *Bias.*

Be not like the Boulter, which casteth out the flowre and keepeth the bran.

Si vis ab omnibus cognosci, da operam ut à nemine cognoscaris.

Nulli te facias nimis sodalem:
Gaudebis minus, & minus dolebis.

Of Consideration.

Defin. *Consideration or judgment, is that that which properly ought to be in every Magistrate, observing the tenor of the Law, it is the distinguisher of controver-*

ſies,

sies, and bringeth forth of happy counsels and agreements.

CONsideration is the enemy to untimely attempts, *Solon.*

There is no needles poine so small, but it hath his compasse, neither is there any hair so slender, but it hath his shadow.

He is not to be accounted rich, who is never satisfied; nor happy, whose stedfast mind in quiet possession of virtue is not established.

The consideration of pleasures past, greatly augmenteth the pain present.

No man doth so much rejoice at his prosperity present, as he that calleth to mind his miseries past. *Chilo.*

It is benefit to deny such things as will hurt him that asketh them.

The pardon may well be granted, where he that hath offended is ashamed of his fault.

Wise men will alwaies consider what they ought to doe, before they conclude any thing.

In any affairs whatsoever, there be no greater danger, or else no greater safety, then soundly to consider into whose hands men commit their causes. *Justine.*

We must think with consideration, consider with acknowledging, acknowledge with admiration, admire with love, and love with joy in the midst of woe, *S. P. S.*

Not so hard is the invention in getting, as the disposition in keeping when it is gotten. *Ovid.*

Men lose many things, not because they cannot attain them, but because they dare not attempt them. *Pythag.*

As a vessel savoureth alwaies of the same liquor wherewith it was first seasoned: so the mind retaineth those qualities in age, wherein it was trained up in youth. *Horace.*

Con-

Consideration is the root of all noble things, for by her we doe attain to the end of all our hopes.

True consideration is the Tutor both to action and speaking.

The haters of consideration never prosper in their actions.

Consideration is an honour to the meanest, and improvidence a shame in a Prince.

Good consideration ought to be had before we give credit, for fair tongues oftentimes work great mischief.

Circumspect heed in warre, is the cause of scaping many dangers in peace.

The causes bringing circumspection, are fear, care, necessity, and affliction.

Fear afflicteth, care compelleth, necessity bindeth, affliction woundeth.

Be circumspect to shew a good countenance to all, yet enter not into familiarity with any, but only such whose conversation is honest, and whose truth by trial is made trusty. *Archim.*

Suddain trust brings suddain repentance.

Qui sua metitur pondera, ferre potest.

——Versato diu quid ferre recusent,
Quidque valent humeri, Horace.

Of Office.

Defin. *Office or duty is the knowledge of man, concerning his own nature and contemplation of Divine nature, and a labour to benefit our selves, and all other men: it is also taken for authority to rule.*

MAns life may not be destitute of office, because in it honesty consisteth.

Office is the end whereunto virtue aimeth, and chiefly when we observe things comely.

The first office of duty, is to acknowledge the Divinity.

Office

Office is strengthned by zeal, and zeal makes opinion invincible.

We must fear a dissembling Officer, because he delights in a tyrannous office.

The office of a wise man, preferres ever consideration before conclusion.

In doing nothing but what we ought, we deserve no greater reward but what we bear about us. *Chrys.*

To know evil is an office of profit, but to doe evil is a sin of indignity.

Upon the anvile of upbraiding is forged the office of unthankfulness.

It is an office of pity, to give a speedy death to a miserable and condemned creature. *Bias.*

Love, Sufficiency, and Exercise, are the three beauties which adorn Officers.

Old men well experienced in Laws and Customes, ought chiefly to be chosen Officers.

It is not meet that man should bear any authority, wch with his mony seeketh to buy another mans office.

The buyers of offices sell by retail, as dear as they can, that which they buy in grosse.

No point of Philosophy is more excellent, then Office in publick affairs, if Officers doe practise that which Philosophers teach.

Where offices are vendible, there the best monied ignorants bear the greatest rule.

They which sell offices, sell the most sacred thing in the world, even Justice it self, the Common-wealth, Subjects, and the Laws.

He is only fit to rule and bear Office, which comes to it by constraint, and against his will.

The Office of a Monarch, is continually to look upon the Law of God, to engrave it in his soul, and to meditate upon his Word.

Officers must rule by good laws, and good exam-

ples,

ples, judge by Providence, Wisdome and Justice, and defend by Prowesse, Care, and Vigilance. *Agesil.*

Pericula, labores, dolores etiam optimus quisque suscipere mavult, quàm deserere ullam officii partem. Cicero.

Sigismundus *Romanorum Imperator dicere solitus est, Nulla nobis militia opus esset, si suas quisque civitates Prætores, cæterique Magistratus moderatè justéque gubernarent.*

Of Ancestors.

Defin. *Ancestors are our fore-fathers, the reputed first beginners of our names and dignities: from whom we challenge a lineal descent of Honour, proving our selves of their self substance.*

TRue Nobility descending from Ancestry proves base, if present life continue not the dignity. *Osor.*

What can the virtue of our Ancestry profit us, if we doe not imitate them in their godly actions?

Great merits ask great rewards, and great Ancestors virtuous issues.

As it is more common to revenge then to reward, so it is easier to be born great then to continue great. *Stobæus.*

It is miserable to pursue the change which gains nothing but sorrow, and the blot of Ancestry.

The thing possest is not the thing it seems, and though we be great by our Ancestors, yet we forget our Ancestors. *Suet.*

The shifting of Chambers changeth not the disease, and the exchange of Names exchangeth not nature and ancestry.

Ambition, which chiefly comes from Ancestors being got to the top of his desires, cuts off the mean by which he did climbe.

From our Ancestors come our names, but from our Virtues our report.

Mercenary faith is discontented with every occasion, and

and new ſtart-up glory with any old fame.

When greatneſs cannot bear it ſelf either with virtue or Anceſtry, it overthrows it ſelf only with the weight of it ſelf.

Many troubled in conſcience for diſgracing their names with raſh acts, in cold blood repent their diſhonours.

The baſe iſſue of ignoble Anceſtry, will loſe their trothes to ſave their lives.

Might will make his Anceſtors whom he pleaſeth.

The event of things is cloſed up in darkneſs; and though we know what our Anceſtors were, we know not what we ſhall be.

The longer we delay the ſhew of virtue, the ſtronger we make preſumptions, that we are guilty of baſe beginnings.

The more a man toils his mind, the more he is defiled, and the more a man boaſts of evil Anceſtors, the more he is diſmayed.

Stemmata quid faciunt, quid prodeſt (Pontice) longo
Sanguine cenſeri, pictóſque oſtendere vultus
Majorum, & ſtantes in curribus Æmilianos? Ju.
——Genus, & proavos, & quæ non feſimus ipſi,
Vix ea noſtra voco. Ovid.

Of Warre.

Defin. *warre is of two ſorts, Civil, and Forain. Civil warre, is the overthrow of all Eſtates and Monarchies, and the feed of all kinds of evil in them, even of thoſe that are moſt execrable: it begetteth want of reverence towards God, diſobedience to Magiſtrates, corruption of manners, change of laws, contempt of juſtice, and baſe eſtimation of learning and ſcience. Forain warre, is that which Plato calleth a more gentle contention, and is then only moſt lawfull, when it is for true Religion, or to procure the continuance of peace.*

There

THere is nothing more unconstant then warre, did not patience make it stable, and true hope successfull.

Warre for excellency, (as that between *Euripides* and *Xenocles*) is pleasing in the sight of all men.

Then warre there is nothing more necessary: for the breach of Friendship by dissension, strengthneth the powers of love in her new conjunction.

Warre is most lawfull when it is warranted by the Word, either to defend a mans own right, or to repulse the enemies of God. *Lactan.*

Diversity of Religion is the ground of Civil warre in shew, but it is ambition in effect.

Warre ought to be deliberately begun, but speedily ended.

Affairs of warre must be deliberated on by many, but concluded on by a few.

The effects of warre are covetous desires, the fall of justice, force and violence. *Epict.*

Warre was only ordained to make men live in peace.

In the sack of a Town have an especiall care to preserve the honour of Ladies and Maids from the violence of unruly Souldiers.

Have an especiall care to whom you commit the government of an Army, Town, or Fort: for love doth much, but money doth more.

Entring into thine Enemies Camp, let all things of use and baggage follow thee at thy back; but thine enemy coming upon thee, let the same be brought into the middle of the Army.

Where thou mayest conquer with money, never use arms; and rather chuse to overcome thine enemies by policy then by fight.

In places of danger, and in troublesome times, ever double the number of thy Sentinels.

Neces-

Neceſſity makes warre to be juſt. *Bias.*

Nulla ſalus bello, pacem te poſcimus omnes.

Incerti ſunt exitus pugnarum, Marſque eſt communis, qui ſæpe ſpoliantem jam & exultantem evertit, & percutit ab objecto. Cicero.

Of Generals in Warre.

Defin. *Generals are the heads and leaders of Armies, and they ought to be great, magnanimous and conſtant in all their doings, free from the defects of raſhneſs and cowardſe.*

THe tent of the Generall is the pure river running through the army, by whoſe ſoundneſs all the ſouldiers are preſerved and made ſtout; but if he be impure or corrupted, the whole Hoſte is infected.

Unleſſe wiſe and valiant men be choſen Generals, the old Chaos will return, and virtue die at the feet of confuſion.

He that will be a Commander in Armies, firſt let him be commanded in the ſame; for an ambitious ſouldier will never make a temperate conductor.

A wiſe Generall muſt not only forecaſt to prevent ſuch evils as he hears of, but alſo be circumſpect to foreſee ſuch ill as may happen beyond expectation. *Demoſt.*

A Generall, after the battail ended, muſt have a circumſpect care how he praiſeth one Captain more then another.

A Generall ought not to bring all his forces to battail at once, unleſſe it be upon great advantage. *Olaus.*

It is very needfull for a Generall, to know the humour and diſpoſition of his adverſaries Generall whom he fighteth againſt.

The Oration of a Generall gives courage to Cowards, and baſe minded ſouldiers. *Vigetius.*

A covetous Generall purchaſeth to himſelf more hate then love.

A

A Generall must not be ignorant of such things as are necessary in a journey.

Captains must be valiant, as despising death, confident, as not wonted to be overcome; yet doubtfull by their present feeling, and respectfull by that they see already.

A Captains feet ought to be steddy, his hands diligent, his eyes watchfull, and his heart resolute.

It is requisite for a Generall to know all advantages of the place where the Battail should be fought.

It proveth oft the ruine of an Army, when the Generall is careleſſe, and maketh no account of his enemies proceedings.

It is dangerous for the person of the Generall to follow his enemy flying.

It behoveth that the Generall be alwaies lodged in the midst of the Camp.

A Generall or Captain in danger, ought to change his habit or attire. *Ferdin.*

The death of a General, or his being in danger must be dissembled, for fear it procure the loss of the battel.

A good Generall should ever be like a good Shepheard, looking into the wants of his Souldiers, and providing all things necessary to comfort them. *Basil.*

Let a Generall give honour to a renowned buriall, in how mean a person soever it did inhabite; for honour after death encourageth as much as wealth in life. *Vigetius.*

If thou beest a Commander in Armies, despise not the poor; for honours birth issueth from the womb of desert.

The whole scope of a Generalls thoughts, should be to win glory, and amplifie renown, loathing to be a plague or scourge of affliction, seeking by conquest to erect, not by victory to confound. *Cæsar.*

The Trophy of a Generall is his own conscience, and

and his Valour is his Tombs treasury.

Commanders in Arms should not be chosen for their age or riches, but for their wisdome and valour.

A Generall or chief Governour, must be wise to command, liberall to reward, and valiant to defend.

There are eight conditions that a Generall ought to have; to avoid unjust wrongs, to correct blasphemers, to succour innocents, to chastise quarrellers, to pay his souldiers, to defend his people, to provide things necessary, and to observe faith with enemies.

Ducis in consilio posita est virtus militum.
Optimus ille dux, qui novit vincere & victoria uti.

Of Policy.

Defin. *Policy is a word derived of the Greek word* Politeia, *which is a regiment of a City or Common-wealth; and that which the Grecians call Politicall Government, the Latines call the Government of a Common-wealth, or of a civil society. This word Policy hath been taken among the Ancients, sometimes for a Burgesse, which is the enjoying of the Rights and Privileges of a Town; sometimes for the order and manner of life used by some politicall person, and sometimes the order and estate whereby one or many Towns are governed, and politick affairs are managed and administred.*

POlicy is a necessary friend to Proweſſe.

The warre cannot be prosperous where enemies abound, and money waxeth scant.

No man ought to give that treasure to any one in particular, which is kept for the preservation of all.

It is greater commendation to obtain honour by policy and wisdome, then to have it by descent.

That Countrey may above all other be counted happy, where every man enjoyeth his own labour, and no man liveth by the sweat of another body. *Polion.*

Of

Of right that Common-wealth ought to be destroyed, which of all other hath been counted the flower of virtue, and after becometh the filthy sink of vice.

There can be no greater danger to a Common-wealth, nor no like slander to a Prince, as to commit the charge of men to him in the field, which will be first ready to command, and last ready to fight.

What Power and Policy cannot compasse, Gold both commands and conquers. *Aristippus.*

He that getteth by conquest, doth much; but he that can well keep that which he hath gotten, doth more.

Money and Souldiers are the strength and sinews of warre. *Agesil*

It is better to prevent an inconvenience by breaking an oath, then to suffer injury by observing of promise. *Execrable*

Warre-like feats are better learned in the fields of *Africk*, then in the beautifull Schools of *Greece.*

It is better to have men wanting money, then money wanting men. *Themist.*

The authority of a Common-wealth is impaired, when the buildings be ruinated.

In proof of conquest, men ought to prosit themselves as much by policy as by power.

There are no Common-weals more loose then those where the common people have most liberty. *Cicero.*

A policy is soon destroyed by the pride men have in commanding, and liberty in sinning.

In Common-weals such should be most honoured, who in time of Peace maintain the State in tranquillity, and in the fury of warre defend it by their labour and magnanimity. *Plato.*

A Monarch is best in a well governed State.

A certain man urging the popular estate to *Lycurgus*, was thus answered by him; First ordain thou such

a government in thine own Common-weal.

Because many cannot fitly govern, therefore it is most necessary that one should be made Soveraign. *Homer.*

The Oracle of *Apollo* at *Delphos*, being demanded the reason why *Jupiter* should be the chief of Gods, sith *Mars* was the best Souldier; made this answer: *Mars* is valiant, but *Jupiter* is wise; concluding by this answer, that policy is of more force to subdue then valour.

One *Nestor* is more to be esteemed then ten such as *Ajax*.

Strength wanting wit and policy to rule, overthroweth it self. *Horace.*

Publica res ad privatum commodum trahi potest, dum modo status publicus non lædatur. Cicero.

Diu apparandum est bellum, ut vincas celerius.

Of Courage.

Defin. *Courage is a fiery humour of the spirits, kindling the mind with forwardnes in attempts, and bearing the body through danger, and the hardest adventures.*

COurage and Courtesie are the two principall points which adorn a Captain.

Courage consisteth not in hazarding without fear, but in being resolutely minded in a just cause. *Plut.*

The talk of a Souldier ought to hang at the point of his sword.

The want of courage in Commanders, breeds neglect and contempt among Souldiers.

Faint-hearted cowards are never permitted to put in plea at the barre of love.

Courage conquers his enemy before the field be fought.

Fortitude is a knowledge, instructing a man how with commendation to adventure dangerous & fearfull

full things, and in taking them in hand, to be nothing terrified. *Socrates.*

The courage of a man is seen in the resolution of his death.

Fortitude is the fairest blossome that springs from a noble mind.

Fortitude is the mean between fear and boldnesse.

There is not any thing hard to be accomplished by him that with courage enterpriseth. *Cicero.*

Courage begun with deliberate constancy, and continued without change, doth seldome fail.

It cannot be counted couragious and true victory, that bringeth not with it some clemency. *Bias.*

To conquer, is natural; to pity, heavenly.

It is more courage to die free, then to live captive. *Lesse.*

Bias holding wars with *Iphicrates* King of *Athens*, falling into the laps of his enemies, and his souldiers fearfully asking what they should doe? he answered, Make report to those that are alive, that I die with courage fighting; and I will say to the dead, that you scape cowardly flying.

Courage adventureth on danger, conquereth by perseverance, and endeth with honour.

There is nothing that maketh a man of more fortitude, or sooner great and mighty, then the trial of a perverse fortune; nor any thing breedeth a more stability of Faith and patience, then the exercise of adversities.

Heat is the instrument, and anger the wholsome of fortitude.

Courage contemneth all perils, despiseth calamities, and conquers death.

Courage depending on mediocrity, hath audaciousnesse for one, and fear for his other extreme.

As fortitude suffereth not the mind to be [illegible]

by any evils, so temperance suffereth it not to be drawn from honesty by any allurements.

Courage is the Champion of Justice, and never ought to contend, but in righteous actions. *Epict.*

Thunder terrifieth children, and threatnings fear fools; but nothing dismayeth a man of courage and resolution.

Courage is a wise mans coat, and cowardise a fools cognizance.

Ignavum est petituræ parcere vitæ.

Quemcunq; magnanimum videris, miserum neges.

Of Fame.

Defin. *Fame is but an eccho, and an idle humour of reports, which running from care to care, conveyeth through the world the tydings of truth and falshood.*

THere is nor sweeter friend then fame, nor worser enemie then report.

It is a part of good fortune to be well reported of, and to have a good name. *Plut.*

It is no small pleasure to have a good name, and yet it is more frail then any glasse. *Erasmus.*

A good life is the readiest way to a good name.

Desire to be famous, but first be carefull to purchase fame with credit.

There is no kind of mishap more infamous than for a man to lose his good name, and to be ill reported of amongst all men for his bad dealing.

As the shadow doth follow the body, so good deeds accompany fame. *Cicero.*

Fame is the speedy Herald to bear news.

Fame riseth up like a bubble, continueth like a shadow, and dyes in the bosome of Time.

Nothing is more famous in a Prince then the love of his Subjects, nor any thing more famous in Subjects [illegible].

Fame

Fame is like the turning-wheel, that never stayeth; like the burning flame, that quickly quencheth; like the Summer, fruit that soon withereth.

A good report shineth most clearly in the deepest darknesse.

If thou desire to be well spoken of, then learn to speak well of others; and when thou hast learned to speak well, then learn likewise to doe well, so shalt thou be sure to get a worthy name.

Our good name ought to be more dear unto us than our life.

Beauty conquers the heart, gold conquers beauty, but fame subdues and goes beyond them both.

To flie from Fame or Destiny, is of all things most impossible.

Keep the fame which thou hast honestly gotten, for it is a jewell inestimable.

A rumour raised of nothing, soon vanisheth, and the end of it is nothing else, but to make the innocency of him which is slandred to be more admired. *Erasmus.*

Honestus rumor alterum est patrimonium.

Actum praeclarè cum iis est quorum virtus nec obliviane eorum qui sunt, nec reticentiâ posterorum sepulta esse poterit, Cicero.

Of Rage.

Defin. *Rage is a short fury, the inflamation of the blood, and alteration of the heart; it is a desire of Revenge, or regardlesse care of friendship, an enemy of all reason, and as uneasie to be guided by another, as a furious Tyrant.*

RAge or anger, if it be but a small time deferred, the force thereof will be greatly assuaged; but if it be suffered to continue, it increaseth more and more in mischief, until by revenge it be fully satisfied.

Whilst Rage hath run his course, forbear to [illegible]

for many men in their anger will give no ear to reason.

Anger is the first entrance to unseemly wrath, *Pythag.*

Wrath proceedeth from the feebleness of courage, and lack of discretion.

Women are sooner angry then men, the sick sooner then the healthy, and old men sooner then young men. *Hermes.*

The irefull man is more misgoverned then he whom loathsome drunkenness detains.

The raging perturbations of the mind, doe punish reason, and blind the sight of wisdome. *Anax.*

What ragingly and rashly is begun, doth challenge shame before it be half done.

Grief never leaves a wrathfull man weaponlesse.

Anger is soon buried in a wise mans breast.

Anger and power meeting together in one man, is of more force then any thunderbolt.

Flee from the furious in his wrath, and trust not to the fair tongue of thine enemy.

He overcometh a stout enemy, that overcometh his own anger. *Chilo.*

What in private persons is tearmed Choler, in great men it is called Fury and Cruelty.

Anger springeth from injury done unto us, but hatred oftentimes is conceived of no occasion. *Arist.*

Wrath and revenge taketh from man the mercy of God, and destroyeth and quencheth the grace that God had given him.

He best keepeth himself from anger, that alwaies doth remember that God looketh upon him. *Plato.*

As fire being kindled but with a small spark, worketh oft-times great hurt & damage, because the fiercenesse thereof was not at the first abated; so anger being harboured in the heart, breaketh forth oft-times into much cruelty.

The

The angry man meditating upon mischief, thinketh that he hath good counsel in hand.

Wrath is a desire to be revenged, seeking a time or opportunity for the same. *Lact.*

As disordinate anger is a fault, so is sometimes the want of moderate choler, or rather hatred of vice.

Anger is the sinew of the soul, for that it serveth to increase valour, being moderate and temperate. *Plat.*

Anger makes a man to differ from himself.

There is no safe counsell to be taken from the mouth of an angry man. *Anax.*

Anger is like unto a cloud, that maketh every thing seem better then it is.

Rash judgment maketh haste to repentance.

Anger consisteth in habit and disposition, but wrath in deed and effect.

Like as green wood which is long in kindling, continueth longer hot then the dry, if it hath once taken fire; so commonly it falleth out, that the man seldom moved to anger, is more hard to be pacified in his anger then he that is quickly vexed.

If thou have not so much power as to refrain thine anger, yet dissemble it, and keep it secret, and so by little and little thou mayest happily forget it.

Wrath and rigour, lead shame in a lease. *Isocrat.*

In correction be not angry, for he that punisheth in his rage, shall never keep that mean which is between too much and too little.

Hasty and froward speeches beget anger, anger being kindled begetteth wrath, wrath seeketh greedily after revenge, revenge is never satisfied but in blood-shedding.

As he that loveth quietnesse sleepeth secure; so he that delights in strife and anger, passeth his dayes in great danger.

It is good for a man to abstain from anger, if not for wisdoms sake, yet for his own bodily healths sake.

He that is much subject to wrath, and hunteth after revenge, quencheth the grace that God hath given him, and commits through rage and fury more horrible offences then can afterwards be performed.

Quælibet iratis ipse dat arma dolor.
Ira feras mentes obsidet, eruditas præterlabitur.

Of Cruelty.

Defin. *Cruelty is commonly taken for every extreme wrong: it is the rigorous effect of an evil disposed will, and the fruit which is reapt from injustice.*

CRuelty hath his curses from above, but curtesie is graced with the title of commendation.

Where lenity cannot reclaim, there severity must correct.

It is as great cruelty to spare all as to spare none.

Tyrants use triall by armes, but the just referre their causes to the arbitrement of the Laws.

To pardon many for the offence of one is an office of Christianity, but to punish many for the fault of one, appertaineth properly to Tyrants.

He that accustomes himself with sorrow, acquainteth himself with cruelty. *Plato.*

It is amongst evils the greatest evil, and in Tyrants the greatest tyranny, that they of themselves will not live according to Reason and Justice, but also they will not consent that Malefactors should receive punishment.

It is more profit for a Prince that is a Tyrant, that his Common-wealth be rich, and his Palace poor, then the Common-wealth to be poor, and his own Palace rich.

He never serveth gratefully who by violence is subject to another.

The

The woman that holdeth in her eye most cruelty, hath often in her heart most dishonesty.

The Captain that is bloody-minded and full of revenge, is either slain by his enemies, or sold by his souldiers.

Causless cruelty never scapes long without revenge.

With the ireful we must not be importunate to crave pardon, but to desire that vengeance may be deferred.

Tyranny amongst many other evils, is most wretched in this, that his friends dare not counsel him.

He that shews himself cruel towards his servants, doth manifestly declare that his will is good to punish others also, but he wanteth authority.

Private cruelty doth much hurt, but a Princes anger is an open Warre.

Victory should not thirst after blood, nor the gain of conquest induce a man to cruelty. *Sopho.*

A cruel Prince over a rebellious nation, is a great virtue warring with a world of wickednesse.

Nulla nobis cum tyrannis est societas, sed summa distractio, neque est contra naturam spoliare eum, quem honestum est necare.

Of Fear.

Defin. *Fear is two-fold, good and evil. Good fear is that which is grounded upon a good discourse of reason and judgment, standing in aw of blame, reproach and dishonour, more then death or grief. Evil fear is destitute of reason, it is that which we call Cowardnesse and Pusillanimity, always attended on with two perturbations of the soul,* Fear *and* Sadness; *It is also the defect of the virtue of Fortitude.*

THe fear and revenge of one God is more worth then the strength of all men.

No man can be just without the fear and reverence of the Lord.

Fear dependeth upon love, and without love it is soon had in contempt.

If thou be ignorant what sin is, or knowest not virtue, by the fear and love of God, thou mayest quickly understand them both. *Socrates.*

He that feareth God truly, serveth him faithfully, loveth him intirely, prayeth unto him devoutly, and distributeth unto the poor liberally.

Wicked men wanting the fear of God, are haunted of evil to their own overthrow and destruction. *Boetius.*

It is the property of a Servant to fear his Master with hatred, but a Son feareth his Father for love. *Ambr.*

Neither strength nor bigneſſe are of any value in a fearful body.

They that desire to be feared, needs must they dread them of whom they be feared.

Fear is the companion of a guilty conscience.

A Master that feareth his Servant, is more servile then the Servant himself.

It is a deadly fear to live in a continual danger of death.

It is a meer folly for a man to fear that which he cannot shun.

It is a natural thing in all men to leave their lives with sorrow, and to take their death with fear.

To demand how many, and not where the enemies be, is a signe of cowardly fear.

Fear followeth hope: wherefore if thou wilt not fear, hope not. *Æsculap.*

It many times happens that the parties not willing to joyn in love, doe consent and agree together in fear.

It is farre better to fear thy choice, then to rue thy unhappy chance.

He

He that feareth every tempest is not fit to be a traveller.

The sword dispatcheth quickly, but fear tormenteth continually.

Fear standeth at the gates of the ears, and putteth back all perswasions. *Plato.*

The more a man fears, the sooner he shall be hurt.

Too much fear opens the door to desperation.

He that through his cruelty is much feared of other men, walketh in small assurance of his own life.

The fear of death to a wicked person is of greater force to trouble him, then the stroke it self.

A fearfull man never thinks so well of any mans opinion, as he doth of his own conceit; and yet he will be ready to ask counsel upon every trifling cause.

It is a lamentable thing to be old with fears, when a man is but young in years.

It becometh not a Commander in arms to be a man of a fearful disposition. *Olaus.*

The law of fear was melted in the mould of the love of Christ. *Augus.*

It is the property of a wise man, with a quiet mind patiently to bear all things, never dreading more then he need in adversity, nor fearing things not to be feared in time of prosperity; but those things which he hath he honestly enjoyeth, and those things which he possesseth not, he doth not greatly covet.

It becometh a wise man to be heedful, but not to be fearfull; for base fear bringeth double danger. *Vigetius.*

It is requisite for all men to know God, and to live in his fear. But such as worship God for fear lest any harm should happen unto them, are like them that hate Tyrants in their heart, and yet study to please them, because they would in quiet keep that they possesse.

——Multos in summa pericula misit
Venturi timor ipse mali: fortissimus ille est,
Qui promptus metuenda pati, si comminus instent,
Et differe potest.——
——Nos maximus omnia cogit,
Quæ possunt fieri, facta putare timor.

Of Famine.

Defin. *Famine is a vehement hungry desire of eating, as thirst is of drinking, which (as* Galen *saith in the third book of Natural Faculties) filleth and choaketh the stomach with evil and noisome humours, and dissolveth and destroyeth the strength thereof, it begetteth loathsomnesse, and filleth all the body full of outragious and filthy diseases.*

BArren *Scythia* is Famines countrey, and the place of her abode the steril and fruitlesse top of mount *Caucasus*.

Famine and dearth doe thus differ; dearth is that, when all those things that belong to the life of man, for example, meat, drink, apparel, lodging, and other things, are rated at a high price.

Famine is when all these necessaries before named, are not to be got for money, though there be store of money.

God is the efficient cause of Famine, and sins the impulsive or forcing causes, which the holy Scripture setteth down to be these; Atheisme, Idolatry, contempt of Gods word, private Gain, Perjury, and Oppression, Covetousnesse, Cruelty, Pride, Drunkennesse, and Surfeiting, and neglect of Tythe-paying.

After Famine cometh the Pestilence.

In the time of Famine, Mice, Dogs, Horses, Asses, Chaffe, Pelts, Hides, Sawdust, have been used for good sustenance, and at the last, man's flesh; yea,

that which is not to be spoken without trembling, the Mothers have been constrained (through hunger) to eat their own children. *Joseph.*

When as *Hannibal* besieged *Cassilinum*, a City in *Italy*, in the City, by reason of extreme scarcity, a mouse was sold for two hundred pieces of money, and yet he that sold it died for hunger, and the buyer lived. *Plin.*

Fate forbiddeth Famine to abide where Plenty dwelleth.

Famine is like to the eating and devouring Ulcer, called the *Esthiomenus*, called of the Courtiers (who commonly more then others are subject thereunto) the Wolf, which ulcerateth the skin, and eateth the flesh to the very bones.

Famine is more intolerable then the Pestilence, or the Sword; therefore when God gave *David* his choice of these three evils, he chose the Pestilence, as the easiest to be endured.

Darius, when in flight he had drunk puddle-water polluted with dead carkasses, he said, that he never drank any thing more pleasant; the reason was, because he alway before used to drink ere he was athirst. *Curtius.*

Artaxerxes, when as in a certain flight he had nothing to feed on but dry figs and brown bread, Good God, quoth he, what pleasant food have I never tasted on till now!

Cibi condimentum est fames: potionis, sitis.
——— *Neque enim Cererémque famémque*
Fata coire sinunt. Ovid.

Of Ruine.

Defin. *Ruine is the overthrow or utter subversion of all manner of Estates, making glorious things inglorious, and bringeth well-ordered shapes into a Chaos of old deformity.*

When

WHen Law-breakers are restored and judgment cancelled, then every one knoweth that his ruine is at hand, without any hope of safety.

Souldiers get fame by ruine, honour by skars, and praise by clemency.

Over the greatest beauty hangs the greatest ruine.

A little water cannot quench a great fire, nor a little hope ease a great misery.

The best deserts are commonly ruined by worst neglects and ill rewarding.

He that hath not tasted misfortune, hath tasted no fortune.

He that sees another mans ruine, must fear his own misery.

He that hath but one eye, must fear to lose it; and he that hath but one virtue, must die ere he ruine it.

When the heart is environed with oppression, then the ears are shut up from hearing of good counsel.

The ruines of times are the monuments of mortality.

Ruine is the friend to solitarinesse, foe to company, and heir to desperation.

The greatest ruine of the body is nothing to the least ruine of the soul.

Ruined hearts live with tears in their eyes, and die with mirth in their looks.

Security puts away ruine, and fear hinders gladness.

He that will be reputed valiant, must let neither chance nor grief dismay him.

The study of wisdome is the readiest ruine of grief and vexation.

Many friends asswage many misfortunes.

Counsel in trouble gives small comfort, when help is past remedy.

It is good for a man in the midst of prosperity to fear a ruine, and in the midst of adversity to hope for better succeedings.

Of

Of all creatures, man is the most apt to fall, because being weakest he undertakes the greatest actions.

Prosperity is more hurtful then adversity, in that the one may be the more easily born then the other forgotten.

Omnia sunt hominum tenui pendentia filo,
Et subito casu, quæ valuere, ruunt.
Sors & ipsa Roma viribus ruit. Horace.

Of Fortune.

Defin. *Fortune is nothing else but a fained device of mans spirit, and a meer imagination without truth.*

EXterior actions are tyed to the wings of Fortune. *Plato.*

No man is so perfectly grounded in any degree of estate, but that he may be made subject to change and alteration of life.

To a man whom Fortune doth not favour, diligence can little avail. *Marc. Aurel.*

Fortune hath no power over discretion. *Solon.*

To him that is fortunate, every Land is his Country.

There is no greater check to the pride of Fortune, then with a resolute courage to passe over her crosses without care. *S. T. M.*

Fortune flies, and if she touch poverty it is with her heel; rather disdaining their want with a frown, then envying their wealth with disparagement.

Fortune is so variable, that she never stayeth her wheel, or ever ceaseth to be turning of the same. *Soc.*

Fortune sheweth her greatnesse, when such as be of small value are advanced to the possession of mighty things.

The gifts of Fortune are transitory, tied to no time; but the gifts of Nature are permanent, and endure alwaies.

Smally advantageth it, that the mind be generous, an-

and the body warlike, if he that taketh armes be unfortunate: for that hour of happy fortune is more worth then all the policies of Warres.

Every man is the workman of his own fortune, and fashioneth her according to his manners. *Sosrat.*

Fortune is the only rebellious handmaid against virtue. *Plut.*

Fortune did never shew her self noble, but unto a mind that was generous and noble.

Fortune is constant in nothing but inconstancy. *Aurel.*

Fortune is like *Janus*, double-faced; as well full smiles to comfort, as of frowns to discourage.

Fortune ever favours them that are most valiant, and things the more hard, the more haughty. *Diario.*

The changes of fortune, and end of life, are alwaies uncertain. *Pacuvius.*

Fortune in no worldly things is more uncertain then in warre. *Olaus.*

A valiant man never loseth his reputation because fortune faileth him, but because courage dieth in him.

No man is unhappy, but he that esteems himself unhappy by the base reputation of his courage.

There can be no man more unhappy, then he to whom adversity never happened. *Stobæus.*

To be humble in the height of fortune, staies the deceit of her wheel in turning.

By the excessive gain of wealthy men, fortune was first made a goddesse.

Thou shalt sooner find good fortune then keep it.

Fortune is unconstant, and will quickly requite again what she hath before bestowed upon thee. *Thales.*

Fortune is not fully pacified when she hath once revenged.

That is not thine own which Fortune hath given thee. *Socrat.*

Thou

Thou provokest Fortune to anger, when thou sayest thou art happy.

Fortune is to great men deceitfull, to good men unstable, and to all that is high unsure.

A happy man shall have more Cousins and Kinsfolks then ever he had friends, either by his Father or Mothers side. *Thales.*

When Fortune cometh suddenly with some present delight and pleasure, it is a token that by her flattering us she hath made ready her snares to catch.

Through idleneſſe, negligence, and too much trust in Fortune, not only men, but Cities and Kingdoms, have been utterly lost and destroyed.

Fortune delighteth not so much to keep under the vanquished, as to bridle and check the Victors.

Fortune is as brittle as the glasse, and when she shineth, then she is broken in pieces.

In great perils it is better that men submit themselves unto reason, then recommend themselves to Fortune.

Fortune is exceeding slippery, and cannot be held of any man against her own will.

Fortune is never more deceitfull then when she seemeth most to favour.

Fortuna multis dat nimis, satis nulli.
Nulla tam bona eſt fortuna de qua non poſsis queri.

Of Riches.

Defin. *Riches of the Philosophers and Poets are called the goods of Fortune, under which are comprehended Plate, Money, Jewels, Lands, and Possessions in abundance: they are according to their use good, or bad; good if they be well used, bad if they be abused.*

RIches are good, when the party that possesseth them can tell how to use them.

Riches rightly used breed delight, pleasure, profit, and praise; but to him that abuseth them, they procure

cure envy, hatred, dishonour and contempt. *Plaut.*

As the greater we see our shadow, the nearer we draw towards night; so must we fear lest the more that we our selves abound in wealth, the further off truth and the light estrange themselves from us.

A wicked man, is either wicked of himself, or heir of a wicked man. *Jer.*

As poverty is not meritorious, if it be not born with patience; so riches are not hurtfull, unlesse they be abused.

It commonly happeneth, that those men which enjoy most wealth, are most vexed with the greedy desire of getting more, and mightily molested with fear, lest they should lose what they have already gotten. *August.*

The greatest riches in the world to a good man is his soul and reason, by which he loveth righteousnes, and hateth iniquity.

There is no man more willing to become surety for another, then he that is in want.

He hath riches sufficient, that needeth neither to flatter nor borrow. *Solon.*

Rich men without Wisdome and Learning, are called sheep with golden fleeces.

The more that a miserable man increaseth in riches, the more he diminisheth in friends, and augmenteth the number of his enemies. *Anaxag.*

Rich men have need of many Lessons to instruct them to doe well. *Philip.*

Rich men through excesse, idlenesse, and delicious pleasure, are more grosse in conceit then poorer persons.

Those riches are to be despised, which are lost with too much liberality, and rust with niggardly sparing.

Where rich are honoured, good men are little regarded.

It

It worketh great impatience in a rich man, to be suddenly decayed and faln into poverty.

He hath most that coveteth least.

Great abundance of riches cannot of any man be both gathered and kept without sin. *Erasmus.*

There be three causes that chiefly move mens minds to desire worldly wealth: The one is the love of riches, ease, mirth and pleasure. Another is, the desire of worship, honour, and glory. The third is the doubtfulnesse and mistrust of wicked and faithlesse men, which are too much carefull for their own living here in the world; and think all they can get too little to suffice them. *Solon.*

Sufficient is the sure hold which keepeth wise men from evil works. *Polion.*

Upon a covetous minded man riches are ill bestowed, for he is neither the warmer cloathed, the better fed, or any thing in shew the more wealthy for them.

If thou know how to use money, it will become thy hand-maid; if not, it will become thy master. *Dion.*

Small expences often used consume great substance in short space.

No man is rich by his birth, for all men are born naked.

He that delights only in his riches, delights in a dangerous pleasure.

Men should live exceeding quiet, if these two words [Mine and Thine] were taken away. *Anaxag.*

It is better to have a man without money, then money without a man. *Themist.*

Plato would have both Plenty and Poverty to be banished his Common-wealth; the one, because it causeth pleasure, idlenesse, and ambition; the other, because it maketh abject, seditious, and men given to all filthy lucre.

Silver cōmands Peasants, and Gold controls Princes.

Money

Money is the sinews of warre, and keys to unlock hidden secrets.

Plenty begetteth want; for he that hath much, needs much.

O thou insatiable hunger of gold and silver, what is it not that thou doest compell the souls of men to buy and sell! *Tully.*

It is against nature that we should increase our own riches and substance with the spoil of other mens wealth.

He that hordeth up money, taketh pains for other men.

It is a rare miracle for money to lack a Master. *Bias.*

As the touch-stone trieth gold, so gold trieth the hearts of men.

He is rich that lives content with his Estate.

Multa loquor: quidvis nummis præsentibus opta,
Et veniet, clausum possidet arca Jovem.

Difficile est virtutes eum reverere, qui semper secunda fortuna sit usus.

Of Change.

Defin. *Change is generally any alteration, either of times, states, studies, opinions, or any other faculty whatsoever.*

THe whole world is nothing but a shop of change, for riches we exchange poverty, for health sicknesse, for pleasure sorrow, for honours contempt; briefly, it is nothing else but change, whatsoever chanceth unto us.

There is no change more certain then the change of life to death. *Crates.*

There is no better change, then for a man that hath been lewd to become honest, and for a woman that hath been as lascivious as *Lais*, to wax as repentant as *Magdalen.*

The unstayd and wandring-minded man is never wise.

Who

Who changeth Peace for Warre, hath all miseries laid open to his eyes; his Goods spoiled, his Children slain, his Wife ravished, his Cattel driven away; briefly, himself made most miserable to behold his unhappinesse.

Change doth evert the good, and erect the bad, preferre the faithlesse, and confound desert.

Change seldome brings better chance, but very often worse.

The day by course changeth to night, the night likewise changeth to day, the Summer to Winter, Youth to Age, and prosperity to adversity.

Nothing is lighter then the change of time, nor any thing more certain.

Nature by change produceth her increase.

He that by change of fortune mounteth higher then he should, must arm himself with patience, to descend lower then he would.

Change in all matters, except they be mischievous, is most dangerous. *Xenoph.*

Change of honour is Envies mark.

He is no where that is every where.

The plans never prospereth that is often removed. *Seneca.*

Change and inconstancy spring from the lightnesse of the mind. *Greg.*

What was done, is done again, all things doe change, yet under the Cope of heaven there is no new thing. *Syrus.*

Every thing holds the name of the place whence it cometh, yet all things feel chance howsoever it commeth.

As there is nothing more certain then the change of life, so there is nothing more uncertain then the time when it will chance.

Good things quickly passe away, and worse succeed. *Seneca.*

The

The purest thing that is may be changed betwixt evening and morning.

What by destiny is decreed, man cannot change or prevent.

The change of opinions breeds the change of States, and continual alterations set forward subversions.

Cum fortuna manet, vultum servatis amici:
Cum cecidit, turpi vertitur ore fuga.

Clarissimæ olim urbes nunc nihil sunt; quæ nunc maximè superbiunt, eandem aliquando fortunam experientur, Demost.

Of Poverty.

Defin. *Poverty is a tribulation, or want of such necessary things as belong to our lives and estates: through which we are brought to mishap and misery.*

AS Kings have honour to countenance their actions, so poor men have honesty to direct their lives.

Poverty is as glad to creep to credit as dignity; and the humble thoughts that smoak from a poor mans cottage, are oft as sweet a sacrifice to the gods, as the perfumes in the palace of a Prince.

There is no greater poverty unto a man, then to want wisdome, whereby he should know how to govern himself. *Plato.*

There is no fault in poverty, but their minds that so think it are faulty.

Poverty is a branch of temperance, and Penury a compendious observation of the Laws. *Stobæus.*

If thou wilt live after nature, thou shalt never be poor; after thine own opinion, thou shalt never be rich.

Poverty is the mother of Health.

Poverty is the mistresse of Philosophy.

The miserable lack of the poor man, and the superfluous substance of the rich man, moveth much discord among the people.

A noble mind refuseth no danger, if once he perceive himself assaulted with poverty.

Poverty causeth good mens children to be virtuous, so that they attain to that by virtue which others come unto by riches.

Riches are painfull to fools, and poverty pleasant to the wise.

He never accounteth of prosperity that hath not before been pinched with poverty.

He is not poor that hath little, but he that desireth much. *Bias.*

To live poorly and honestly, is better then to live richly and wickedly.

Poverty is the father of innumerable infirmities.

Adversity is the trial of the mind, and mishap the ballance of the thought.

Poverty is the mother of Ruine.

Necessity is a sore penance, and extremity is as hard to bear as death.

Need teacheth things unlawfull. *Senec.*

Poverty, Want, Extremity, and Misfortune, are all easie to be born, if they be tempered with Content. *Thales.*

To write to our better, is of necessity; to write to our equal, is of will; to write to our inferiour, is of pure virtue.

The rich doth revenge himself with arms, the poor with tears. *Gueva.*

It is some comfort in misery, to know the worst of our mishaps. *S. P. S.*

In adversity rich men should give remedy, and wise men minister comfort by good counsel.

It is a thing very common unto a man afflicted, to seek the company of another in like trouble.

There is no man in so wretched a condition, but he hopeth to grow better; neither is there any man so

set

fer losse, but he may doubt a sudden fall. *Isocrates.*

He ought not to be dismayed, that from a high estate is descended to a low degree; neither ought he to glory or grow proud, that from a base estate is advanced to promotion.

As riches is the mother of pleasure and delight, so poverty is the nurse of sorrow and calamity.

Want is the enemy to desire.

In all estates a mean must be observed; to live warily increaseth treasure, but to live wastfully causeth poverty. *Protag.*

Poverty is no hinderance to wisdome.

Poor men are little shrubs, that by their baseneese escape many blasts, when high and tall Cedars are shaken.

Where poor intreat and cannot obtain, there rich men command, and will be obeyed. *Seneca.*

Misfortune is the true touch-stone of friendship, and adversity the triall of friends.

Happy is that misfortune where we passe into greater perfection.

Poverty that contenteth is great riches.

Care not for poverty, sith no man liveth so basely as he was born. *Salust.*

It is given only to a wise man to be content in poverty.

Suffer that with patience which thou canst not avoid, and be not displeased at thy poore estate.

The beggers crutch serveth him both to lean upon and to fight withall.

patiently should that be born, which no strength can overcome, nor counsel avoid; whether it be poverty to pinch the body, or adversity to crosse the mind.

Poverty possessed in safety, is better then great riches enjoyed with much fear.

When

When a man is plagued with poverty and sickness, both joyned together, without any succour or easement, then riseth in him an intolerable grief, a fire not able to be quenched, a sorrow without remedy, and a tempest full of wracks.

Poverty is a virtue of it self. *Diog.*

He liveth in a most wretched estate of beggery, that is not endued with many good qualities.

Si ad naturam vivas, nunquam eris pauper: si ad opinionem, nunquam eris dives. Exiguum natura desiderat, opinio immensum. Seneca.

——— *O vitæ tutæ facultas*
Pauperis, angustique lares! O mineranandum
Intellecta Deum!

Of Banishment.

Defin. *Banishment is a putting away or driving out of any man, either from the place where he ought, and should inhabite, or from thence where he took delight, and desired to dwell.*

FOr sin was man thrust into the world, therefore his life in it is banishment.

No banishment is sweet, but the banishment of a righteous soul from the prison of a world-wearied body. *Stobæus.*

Banishment is there, where no place is for virtue. *Cicero.*

The banished man without a house, to dwell in, is like a coarse without a grave to rest in.

It is better for a man to be banished his country with wise men, then to live there still amongst fools.

He that denieth himself to his Country, is in banishment already.

Wheresoever a man lives well, there is his Country. *Cicero.*

A chaste eye exileth licentious looks.

Good fortune attends not every great Estate, nor evil chance every exiled person.

To stuffe thy coffers with coin, is to commit thine honour to exile. *Marc. Aurel.*

True happinesse is never had till after death, nor exile welcome but in death.

It is a needlesse question, to ask a sick man if he be willing to have his health, or an exile, if he would be called from banishment.

Death and banishment come soon enough, if slow enough.

There is more sorrow in losing a mans own Country, then in conquering a world of other Nations. *Themist.*

Sweet is rest after long Pilgrimage, and great is the comfort that a banished man takes at tidings of his repealment.

It is the nature of a man to love those things dearest, which are banisht farthest from him.

He that in the morning is proud of his possessions, may happen ere night to be banisht from his pleasure.

Beauty and youth once banished, are never repealed.

The comfort of fugitives is, that there be many fugitives.

Care followeth a fugitive person, even as a shadow follows the body.

Exilium terribile est iis, quibus quasi conscriptus est habitandi locus, non iis qui omnem orbem terrarum unam urbem esse ducunt. Cicero.

Privari patria magnum malum est, sed majus re quam fermone.

Of Absence and Presence.

Defin. *Absence is the departing or losse of a friend, or any other object wherein we take delight; and Presence is the continual company of the party with whom we desire to be conversant.* Absence

ABsence in love, makes true love more firm and constant. *Nichus.*

We never know how profitable the presence of a friend is, untill we have felt the want of his absence for a time.

The absence of friends is the presence of griefs. *Bias.*

As contraries are known by contraries, so the delight of presence is known by the hell of absence.

Man separate from money, is like a soul separated from a body.

The grief of unwished absence is worse then the wounds of a stubborn launce.

A tedious presence decaies love, and a long absence forgets true familiarity.

Absence puts off happinesse, and time alters resolutions.

When thought absents it self from truth, the soul presents her self to sin. *Demost.*

The evils got by absence, wisdome recureth.

Take heed of speaking ill of the absent.

The solitary man is either a God, or a beast.

Life and faith once absented never return.

The fairest presence is but a dunghill, covered over with white and purple.

Infamy is never absent from arrogancy. *Diogenes.*

Men gain their desires by travel, sustain them by thought, and are absent from them by annoyance. *Ar.*

The presence of one day blameth the absence of another, but the last shall give judgment of all that is past.

The absence of punishment is no pardon of transgressions.

Non una eadémque molestia est rerum præsentium & absentium. Eurip.

Distantia loci non separat amicitiam, sed operationem.

Of Acts.

Defin. *Acts are the monumental deeds of our lives, and our actions are the ensignes, by which are knowen the perfectinesse of our good or evil living.*

ALL the praise of the inward virtue consisteth in outward action. *Cic.*

An action without reason, and a reason without an action, are both alike imperfect.

Action is the ready entrance into contemplation.

A silent deed is better then an unprofitable word.

Neither can good words colour a bad action, nor bad words deprave from a good action.

Shape beautifies an image, and good actions commend a man.

Actions are by so much more manifest then words, by how much the eys are surer witnesses than the eare.

It is an argument of too much weakneſſe, to remember what should have been done.

In action a man doth not only benefit himself, but profit others. *S. Paul.*

God would never have delivered a soul into the body which hath armes and legs (only instruments of action) but because it was intended the mind should imploy them.

There must not only be in a man a mind of charity, but also distributing hands. *Ambr.*

Action is the master of virtue and honour.

By the actions of a good man we adjudge alwaies the excellencies of his life.

An imperfect man by one perfect good action, gaines the liberal name of goodnesse.

Speech is one of the greatest actions which makes manifest the prudent virtue of the soul.

All new actions seem fair, though they be like a painted woman.

To

To keep a friend certain, is a harder matter then to get a friend. *Ovid.*

Presumptuous boldnesse is a base action in the eyes of thy betters.

So love as thou mayest hate, so hate as thou mayest love, and both without challenge.

The end of every thing is the trial of the action.

Conscientia bene acta vitæ, multorumq; benefactorum recordatio, jucundissima est.

Exercitationes virtutum in omni ætate mirificos afferunt fructus.

Of Praise.

Defin. *Praise is an exalting, or a lifting up to honour, either the good parts we behold in other, or those excellencies with which our eyes (tickled by delight) are enamoured.*

THere be many that in words are ready to praise that which is good, but few that in works are willing to follow the same.

It is better to be praised for true speaking, then to be honoured for flattering and lying.

For a man to praise too much his own writing, is nothing else but to give men occasion to speak evil both of him and his works.

As it is seemly for a Philosophery and a wealthy man to praise the profits of peace, even so in his mouth it is uncomely to prate of the perils of warre.

Perfect praise and felicity consisteth in a contented life, and a happy death. *Solon.*

Praise bestowed on an unworthy person, is a manifest signe of flattery.

Praise is a poyson to the ambitious man, for it leadeth him beyond the scope of honesty.

Nothing deserveth commendation, unlesse it be virtuous.

Praise encourageth the spirit to do great and migh-

ry things, and nourisheth true virtue where it is begun.

Commendations make the labour light, the wit studious, and the hope rich.

Three things are commendable in a Scholar, silence in his tongue, diligence in reading, civility in his behaviour.

He which often praiseth one, abuseth himself, confirmeth an error, and proveth in the end a lie: and he which is praised, becometh a great deal more vain. *August.*

Praise is the hire of virtue. *Cicero.*

Too much praise is a burthen.

Amongst all the praises of *Lucullus*, he deserveth most by this answer: I had rather, said he, deliver one Roman from the hands of an enemy, then enjoy all the riches of mine adversaries.

Pompey being grown to the height of his fortune, and exalted by many praises and victories, was then prettily checkt at his departing out of Athens: *Quantum homines te esse nosti, tantus es Deus.*

He that praiseth a man openly, will not stick to flatter him secretly. *Diog.*

To doe good to the poor is a double praise, because a double sacrifice; one to God, another to man.

Most praise worthy is the good nurture that can amend a bad nature.

Vertues beget praise, and praise begets honour and authority.

Nothing is more uncertain then praise, for what the day gives us, another day takes away from us.

It is a greater praise to help the helplesse, then to maintain the needlesse.

In doing that we ought deserves no praise, because it is duty. *August.*

If another man praise thee, yet remember thou to be thine own judge.

All things that are good have ever the preheminence in praise and comparison.

As the shadow followeth the body, so praise followeth virtue. *Seneca.*

To be praised of evil men, is as evil as to be praised for evil doing.

Neither praise any thing that is not commendable, neither dispraise that which is praise-worthy.

The praise of our Ancestors is a light to their posterity. *Salust.*

When they offered to *Titus* a crown of gold, together with great praises, for taking *Jerusalem*, he said, that he himself was not the author thereof, but God.

Never challenge unto thy self the praise of another mans inventions. *Marc. Aurel.*

He that praiseth any man because he is a Gentleman, praiseth his Parents also.

As they which praise unwillingly seem to have but little themselves, so they which praise other men slenderly, seem desirous to be praised themselves. *Just.*

It is a point of flattery to praise a man to his face.

Be neither too hasty to praise, nor too forward to discommend any. *Anaxag.*

There is no day so clear, but it hath some cloud; nor any praise so complete, but it is subject to the scandal of the envious.

Si laus allicere nos ad recte faciendum non potest, nec metus quidem à fœdissimis facinoribus potest avocare. Cicero. *Laus ubi nova oritur, etiam vetus administratur.*

Of Aid.

Defin. *Aid generally is any relief or succour, chiefly in our extremity; and is the greatest upholder of ability when it is most weak and desperate.*

SOrrow is so hard of belief, that it refuseth all aid, imagining truth to be dreams, and dreams to be truth.

Fatal is the aid that brings us to the ascent of a crown, from whence men come not down, but fall down.

The over-spreading pomp of aid or might doth darken weakneſſe, and debaſe his violence. *Archim.*

Sorrow makes ſilence her beſt aid, & her beſt orator.

Reverent order will not aid iniquity, or prevent right.

Offences urg'd in publick are made worſe & expel aid.

The ſhew of injuſtice, aids and aggravates deſpight. *Hermes.*

The multitude which look not into cauſes, reſt ſatisfied with any thing which is aided by the laws.

Fear caſteth too deep, and is ever too wiſe, if it be not aided by ſome reſolution.

One man is born to help another as farre as ability will ſerve.

To help the weak, is charity; and to aid the mighty, preſumption. *Greg.*

A doubtfull minded man can never endure to be aided by any uſual means.

The aid of the Spirit is faith, by which a man is delivered from a ſecond death.

The grace and law of the ſpirit furniſhed with the aid of God, juſtifieth the wicked, reconcileth the ſinfull, and giveth life to the dead.

Wiſdome and learning are the two chief aids to virtue and good conditions.

Law is the Queen of Immortality, and Aid the Lord, which reſtores the oppreſſed.

Wiſe men are not aided by the laws of men, but the rules of virtue. *Solon.*

Evil aid, and unconſtant love, is like the ſhadow of a cloud, which vaniſheth as ſoon as it is ſeen.

Honeſt aſſiſtance is without hurt, without hate, and without penury.

The aid of a friend in law, is half an end to the law.

He is raſh-witted, that preſumeth too much upon his own power.

God

God giveth his wrath by weight, and mercy without measure. *Erasmus.*

To trie the aid of friends, is to prove the hope of fortunes.

He is a monstrous fool, that will presume to flie with the aid of waxen wings.

Homo homini, quicunque sit, ob eam ipsam causam, quòd sit, consulere debet.

Nihil habet alicujus fortuna melius quàm ut possit; nec natura, quàm ut vellet servare plurimos. Cicero.

Of meanes.

Defin. *Mean is the mediocrity and best part of any action, and must be used in all things: it containeth the full effect of prudence touching government, and tranquillity concerning the soul.*

THe difference of good and bad, consisteth in mediocrity, or a mean in [illegible]ings.

Curiosity and extremity banisheth man from the first modesty of his nature in all things.

Nothing too much, nothing too little, preserveth a mean in all things.

The mean estate is the best estate, indifferent equality is the easiest superiority. *Flo.*

He that starveth for drink by a fountain side, hath no mean in his misery.

The mean love is the surest love; to love extremely procureth either death or danger.

Of two evils the least is to be chosen, for that is the mean to well choosing.

The more men are threatned, the greater means they seek for their safety.

First to become a Servant, is the best mean to be a Master. *Diogenes.*

As storms wither flowers, so pride confounds mean callings.

The smalleſt hair hath his ſhadow, and the meaneſt eſtate his riſing and down-falling.

Fire is never without ſmoak, nor extremity without croſſes.

Mountains having too much heat of the Sun, are burnt: Vallies having too little heat thereof are barren; but ſuch places as hold a mean are moſt fruitful.

Of all the parts in muſick, the Mean is the ſweeteſt.

He that keepeth a mean in his Diet ſhall never ſurfeit.

The increaſing of paſſion multiplieth complaints.

Extremity harbours where mean is not kept.

Mean thoughts excell ambitious deeds.

Wiſe men temper their actions to the time, and hold a mean in all matters.

The mean Cottage of a Swain ſtands in more ſafety then the Palace of a Prince.

Where there is no mean there is no order; and where proportion is not kept, there is ſpeedy confuſion.

Ere miſchief come, the means to prevent it ought to be provided.

Eſt modus in rebus, ſunt certi denique fines,
Quos ultra citráque nequit conſiſtere rectum.
Suus cuique modus eſt, tamen magis offendit nimium quàm parum.

Of Labour.

Defin. *Labour is (or ought to be) the honeſt recreation of the mind, and that induſtrious work-maſter, which buildeth our knowledge, and makes them abſolute by exerciſe of good letters, and continual travel in the Sciences.*

IT is not freedome to live licentiouſly, neither is it liberty to live without labour.

Labour is a mortal enemy to love, and a deadly foe to fancie.

Great

Great labours require sometimes to be eased with honest pastimes.

That which is done slowly, is never done willingly.

Take good advisement ere thou begin, but the thing once determined dispatch with all diligence.

Labour is a burthen that man undergoeth with pleasure. *Cicero.*

A man that doth all he can doe, doth what he should doe.

By diligent and laborious examination of things past, we may easily foresee things to come.

He that endureth labour shall taste the fruit of his travel. *Aginip.*

As nothing mounteth swifter then fire, so nothing atchieveth sooner then labour.

He that endevoureth, attaineth; he that neglecteth, repenteth.

All errours by labour are [illegible]hange mountains levelled, and weak wits refined.

The hope of a good reward is a great incouragement to labour.

Immoderate labours doe weaken the body, but a temperate kind of exercise conserveth the same in health.

As the sweetest Rose groweth upon the sharpest prickles, so the hardest labors bring forth the sweetest profits.

As brightnesse is to rustinesse, so labour excelleth idlenesse. *Thales.*

No worthy act can be accomplished without paine and diligence.

No profit is denied to the painful person.

By use and labour a man may be brought to a new nature. *Demost.*

Labour in youth waxeth strong with hope of rest in age.

Diligence is the Mistris of Learning, without which nothing can either be spoken or done in this life with commendation, and without which it is altogether impossible to prove learned, much lesse excellent in any Science.

Docility gotten by industry, though it be hard in conceiving, yet once obtained it is seldome forgotten.

Too much diligence breedeth suspicion.

The God which is immortal, doth as it were sell all things unto us for our labour and travel. *Cicero.*

Without care, and diligence, no estate can prosper.

Those studies which seem hard and troublesome in youthful years, are made right pleasant rests in old age.

There is nothing so hard, but diligence and labour make it seem easie. *Virg.*

Nothing causeth a man more diligently to doe his duty, then to think what he would require of him that is his servant.

As to every studious man diligence is a mother, so negligence is a step-dame to all learning. *Boetius.*

There is nothing that sooner maketh a Horse fat, then the watchfull eye of his Master; nor any thing maketh a Land more fertile, then the diligent labour of him that oweth the same.

By Dangers, Dread, and Doubtfulnesse, Diligence is greatly hindred.

Qui studet optatam cursu contingere metam,
Multa tulit, fecitque puer, sudavit & alsit.
Si quid feceris honestum cum labore, labor abit, honestum manet; si quid turpe cum voluptate, turpitudo manet, voluptas abit. Cicero.

Of Gladnesse.

Defin. *Gladnesse or pleasure, is properly called that delight which moveth & tickleth our senses: which quickly slideth and slippeth away, and for the most partleaveth*

with behind it occasions rather of repentance, then of calling it again to remembrance.

Ille pleasures are inductions to our griefs.

Oft hath a Tragick entrance a happy end,
Gladnesse with grief continually is mixt.
Sorrow foregoing gladnesse graceth it.

There is nothing more to be rejoiced at then a good and quiet conscience, which at the latter day shall be a witnesse to justifie, and not to condemn us.

The gladnesse of the heart addeth length to our life, but sorrow of life hastens death.

Be glad of that day, wherein thy tongue hath not mis-said, and thy heart hath repented thy sins.

Disordinate laughter causeth death; and violent pleasures, mighty dangers.

All men are glad to see their riches increase, but few men are diligent to amplifie their virtues. *Crates.*

All worldly gladnesse rideth upon the wings of Time, and but in Heaven no perfect joy is found.

Be not glad of thy enemies fall, for he that sitteth surest may be overthrown.

It is better to enter the house of mourning, then the habitation of gladnesse. *Orig.*

Sith joyes are short, take gladnesse when it comes; for sorrows head-long follow one another.

Pleasures while they flatter a man, they sting him to death.

After the delectation and pleasures of the body, followeth the destruction of the flesh. *Marc. Aurel.*

Pleasures unbridled, carry a man headlong into all licentious living.

Pleasures bring losse and damage to the party that too much delighteth in them; they ingender in his mind sorrow, forgetfulnesse of wisdome, & insolency.

The sweet and simple breath of heavenly gladnesse, it the easier to be altered, because it hath not passed

thorow

thorow worldly wickednesse, nor feelingly found the evils which evil carrieth with it.

He that is given to pleasure, judgeth all things, not according to reason, but according to sense.

Gladnesse is the book of all evils, quenching the light of the soul, hindring good counsel, and turning men aside from the way of virtue.

Pleasure is so much more odious, by how much more she hideth her venome under the garment of good liking.

Pleasure is a certain exultation, or an exceeding rejoicing, sprung of the events of things desired.

Pleasure amongst virtues, is like a harlot amongst honest women, for by her flattery she destroies man. *Cic.*

Pleasure is of two sorts, one is said of honest and good things, the other of dishonest: In respect of honest things, it is called *Voluntas*; in respect of dishonest it is called *Voluptas*.

The companion of pleasure is pain.

A wise man ought not to be puft up with pleasure, for it is the food of filthinesse, it killeth the body, weakneth the judgment, and taketh away our understanding. *Aristotle.*

He is not worthy the name of a man, that spendeth a whole day in pleasure.

Qui minus deliciarū novit in vita, minus timet mortē.
Gaudia principium nostri sunt sæpe doloris:
Gaudia non remanent, sed fugitiva volant.

Of Liberty.

Defin. *Liberty is that freedome and happinesse, which bringeth the soul to his contentment, and satisfaction after the troublous pilgrimages, travels and bondages of this world. Or otherwise to live as a man list.*

THrough too much liberty all things run to ruine and confusion. Liberty in the mind, is a sign of good-

goodneſſe; in the tongue, of fooliſhneſſe; in the hands, of theft; in our life, of want of grace.

Nothing corrupteth more then liberty, for it maketh the ſon deſpiſe his father, the ſervant his maſter, and the citizen his magiſtrate.

He is to be counted free, that ſerveth no looſneſſe nor infirmity.

No man truly liveth at liberty, but he that liveth virtuouſly.

The wiſe man that hath the rein of his own wit, reſtrained in the hands of his diſcretion, is only free.

There is a natural diſcord between Tyranny and Liberty. *Demoſt.*

He enjoyeth the ſweeteſt Liberty, that hath a quiet Conſcience. *Greg.*

Virtue only yeildeth men Liberty, ſin yeildeth ſhame and ſervitude.

If the Liberty of the Commons be not reſtrained, the Common-wealth will be deſtroyed.

A mans mind may be at perfect Liberty, though his body be fettered with irons.

Life loſt for liberty, is a loſſe full of Piety.

It is better to die a miſerable life being at liberty, then to live a magnificent ſlave in continual bondage.

Too much liberty is a little bondage, and too great bondage haſtens ſpeedy liberty.

A conſtrained will ſeeketh every opportunity to ſlip his head out of the collar.

No man lives happily, if he want the freedome of liberty.

Death ought to be preferred before ſervile Slavery and Bondage.

It is a hard thing to moderate a man much given to Liberty, or to put a bridle to wanton affections.

He that hath liberty to doe more then is neceſſary, will oftentimes doe more then is tending to honeſty.

Where

Where liberty is given to offend, sin is so sweet to the flesh, that there is no difference between men and beasts, but that men doe exceed beasts in beastlinesse. *Hermes.*

He is to be thought free, that is not bondslave to iniquity.

Ille mihi non videtur liber cui mulier imperat, cui lex imponit, præscribit, jubet, vetat quod videtur, qui nihil imperanti negare potest, nihil recusare audet. Si postit, dandum est: si vocat, veniendum: si ejiciat, abeundum: si minetur, extimescendum.

Non potest parvo constare libertas, hanc si magno æstimas, omnia parvo æstimanda sunt.

Of Serving.

Defin. *Serving or servitude is a certain slavish bond of constraint, by which either for commodity or love men bind themselves to the will of others, making themselves subject to controlment.*

TO serve or obey well, is a great virtue, and proceedeth of Nature, which being good, is holpen by education.

It is as necessary for him that serveth, as for him that commandeth, to be honestly minded.

Servants must be obedient to their Masters, whether they be courteous or froward. *Plato.*

Nature, and the laws which preserve Nature, bind men that will be servants to strict obedience.

The servants of wisdome are the righteous of the Church, and their off-spring is obedience.

Servants ought with patience to bear the corrections of their master. *Chilo.*

A crafty servant ruleth his master.

The bondage of a wise man is liberty. *August.*

The servant that dutifully honoureth his master, shall in time to come find love and obedience in his own household.

The

The only fruit of service is love and reward, and the pleasure thereof, humility and obedience.

The first duty in a Servant, is willingnesse to learn whatsoever is necessary; the second, faithfulnesse, in performing truly whatsoever belongeth to his duty; the third, carefulnesse, in seeking all honest means to profit his Master; the fourth, silence in tongue, in not replying against his masters speeches.

There ought to be in a servant double silence; the one in not replying, or contradicting; the other in not revealing abroad what his master doth at home.

Servants ought not to obey with eye-service only, but also with singleneſse of heart.

It is a most commendable virtue in a servant, to know how to obey well.

A servant once made malepert and sawcy, will alwaies after kick at his duty, and scorn the controlment of his master. *Ana.*

Look what kind of service a servant doth unto his master, the like shall surely be requited when he keepeth servants himself.

Honest and gentle masters have commonly proud and stubborn servants, whereas a master sturdy and fierce, is able with a little wink to command more duty then the other shall with many words. *Aurel.*

Princes must be served both with life and goods, and that is personal service of every natural subject.

All men must be subject to Principalities.

Men are bound to obey Magistrates, although they command things contrary to publick profit, except it be in such things as are contrary to the laws of God.

Serving justly is a seal of obedience, and a testimony of an upright conscience. *Chrys.*

Tyrants are termed the scourges of God.

It is treason against God & man for the servant to offer violence to his master, but most damnable for a

sub-

subject to touch the Lord's anointed.

Nihil est fœdius servitute: ad decus & libertatem nati sumus. Cicero.

Si miserum est servire, multo miserius est servire iis quos non possis effugere.

Of Obedience.

Defin. *Obedience is the end whereunto virtue tendeth; namely, when in all our actions we observe honestly and comelinesse: it is that which bindeth the soul, when fully and willingly, without force and constraint we give to every one that which belongeth unto him: honour to whom honour, reverence to whom reverence, tribute to whom tribute, and succour to whom succour belongeth.*

OBedience sheweth our nature, rebellion our corrupt nature.

The Common-weal is alwaies happy, where the subjects are obedient, and the magistrates merciful.

Wicked men obey for fear, but the good for love, *Aristotle.*

Servants in word and deed owe dutiful obedience unto their bodily masters.

Where reason ruleth, appetite obeyeth.

Nothing thriveth by strife and contention, but all things flourish through love and obedience.

Disobedience proceedeth from negligence, for he that governeth well shall be obeyed well, but he that giveth to his servants too much liberty, shall be sure to have too much losse. *Theopompus.*

They commonly prove the best masters, that have been the most obedient servants.

The obedience of the Law is the maintenance of the Law.

Treason hath no place where obedience holds principality. *Plato.*

Who-

Whosoever obeyeth his superiour, instructeth his inferiour. *Cicero.*

It is a certain and infallible observation, that the son who hath irreverently and disobediently dishonoured his father, is in his old age plagued by his own posterity. *Aurel.*

The humble and obedient gain honour, but the stubborn and obstinate reproof.

The more obedient a man is, the more favour he purchaseth.

The blessednesse of a Common-wealth is the obedience of Citizens. *Stobæus.*

Only obedience enjoyeth the merit of faith. *Bern.*

Obedience is the badge of devotion, the seal of contemplation, the safeguard of the penitent, and the school of the ignorant.

To obey the law, is to fulfill the law.

The will obedient to reason never strayeth: but where men break all bonds of duty, there follow all sorts of plagues and punishments. *Justinian.*

Obedience is a virtue due to God and man: to God as our Creatour, to man as our superiour. *Bern.*

Where reason ruleth, appetite obeyeth.

That country is well kept, where the Prince knoweth how to govern, and the people how to obey.

The King himself is supreme head of all other authority, and obeyeth no man but Law only.

If thou vanquish thy Parents with sufferance, thou shalt surely be blest for such obedience.

He obeyeth infinites that is a bond slave to his own lusts. *Crates.*

Qui bene ducit, efficit ut rectè cum ii quos ducit sequantur.

Flectitur obsequio curvatus ab arbore ramus:
Frange, si vires experiare tuas.

Of Opinion.

Defin. *Opinion is the rule of the mind containing our woe or pleasure; it is born of the mind, nurst with unrest, and brought up only with imagination.*

OPinion makes men arm themselves one against another.

Opinion is one of the greatest pillars which upholds Common-wealths, and the greatest mischief to overthrow them. *Pont.*

Opinion proceeding from a firm discourse of reason, purged from vanity, is perfect judgment.

Whatsoever opinion perswades us to perfect, being once approved becomes most deceitfull.

Opinion never judgeth rightly of any thing as it is indeed, but only as it seemeth to be.

Opinion living in hope, pines in present, and lacketh whatever it hath.

Opinion is the torment of the mind, and the destruction of the body, vainly promising the rest which could never be enjoyed.

Opinion draws on the ambitious with a vain conceit of immortality, making possible impossibility.

The variety of opinions among the learned, begets both doubtfulnesse and fear in the ignorant. *Theophr.*

The opinion of Judges have heapt suits one upon another, and made them immortal.

Opinion leaves mens actions open to the slanders, craft, malice, and polling of wicked Lawyers.

By opinions chiefly is majesty and integrity of ancient justice lost. *Crates.*

All sedition springs from opinion; and all sedition is evil, how honest soever the ground be pretended.

Opinion is the original of disobedience, and disobedience is the beginning of fury.

The ground of the Roman civil wars, was the diversities of opinions betwixt the Nobility and the Senate.

The

The ſtrength of falſe opinion is of ſuch force, that it overthroweth the love betwixt man and wife, betwixt father and child, betwixt friend and friend, and betwixt maſter and ſervant. *Demoſt.*

To know the cauſes of falſe opinions, is the only mean to break the ſtrength, and root out the force of falſe opinion.

Profit, honour, loſſe, and diſhonour, are four cauſes of diſ-joyned opinions.

Great opinions alter not at one inſtant, but leave their ſtrength by degrees, by little and little, except they be violent.

Diſſimilitude being a diverſity of opinions in Religion, is the cauſe of civil warre.

The diverſity of opinions in ſubjects is very dangerous to Eſtates and Soveraigns. *Phocion.*

It is impoſſible for any head to maintain an opinion contrary to the members.

Amongſt men that are honeſt & upright in life, and live contented with their calling, there never happeneth diverſity of opinions, nor civil wars of Religion.

Gravior & validior eſt decem virorum ſententia, quàm totius multitudinis imperitia. Cicero.

Vereor de viris doctis judicare, ne quorum opiniones improbo, illos videar improbaſſe.

Of Credulity.

Defin. *Credulity is a certain ground and unfained truſt which we repoſe in the object propounded to our imagination: it is alſo the deſtruction of doubt, and an animator of us to thoſe actions which we credit to be honeſt.*

SO many men ſo many minds, and ſo many minds ſo many beliefs.

Credit is a conſtant truſt in ſuch things as are ſpoken or covenanted.

Credit

Credit is a figure of faith, or that which faith it self is, and is breathed by the Spirit of God into the godly. *Beza.*

Credit or faith consisteth above all things in prayer and meditation.

True belief breedeth constancy in prosperity, and patience in time of affliction.

A good life cannot be separated from a good belief. *August.*

Belief fails where Gods truth stands uncertain.

The way to increase credit is first to have credit.

The fruit of belief is made manifest by the love we bear our Neighbours, and by our patience in time of triall.

True belief justifieth, and that justification is our Redemption.

Credulous belief knitteth together the joynts of a Common-wealth.

The man which constitutes Common-weals, preserves them; faith first constituted them, therefore faith upholds them.

No man believeth willingly more then he himself liketh. *Chrysost.*

No gold is so precious as a faithfull friend, whom a man may boldly credit.

Mens credit should be better then debts, for faith should exceed oaths.

Slow belief is the handmaid of wisdome. *S. P. S.*

Unexercised credit is sickly, and unknown things are unadmitted.

Faith built upon any thing but divinity, is dead faith, and like a frame that hath no substance or continuation.

From faith comes fear, from fear hate of sin, and from hate of sin everlasting salvation.

In the greatest danger, the greatest credit is best deserved.

Truth

Truth is the daughter of time, and guide to all goodneſſe.

He that through cuſtome makes little account of his promiſe, may ſwear often, but ſhall ſeldom be believed.

Cuſtome without credit, is no better to be accounted of then old Errour.

Credulity is the only advantage of honeſt hearts. *S. P. S.*

It is as great a fault to believe every one, as to truſt none. *Seneca.*

True faith in God maketh innumerable ſtrong Champions, and invincible ſtomachs, not only towards death, but alſo againſt all the moſt cruel devices that can be found, to make death (if it were poſſible) more painful then death. *Boetius.*

Credit is of greater worth then friendſhip, and friendſhip as worthy as may be.

Non patitur ludum fama, fides, oculus.
Non halocuſta Deus, ſed corda fidelia quærit:
Hæc qui dona gerit, lege beatus erit.

Of Secreſie.

Defin. *Secreſie is a faithful humour, which ſtrengthned by virtue, concealeth in deſpight of miſfortune thoſe things which one knoweth may either profit his enemy, or prejudice his friend or country.*

HE that knows not when to hold his peace, knows not when to ſpeak.

Gold boyleth beſt when it leaſt bubbleth, and a flame preſſed down enforceth the fire to ſmother. *Pacuvius.*

Love that is kept in ſecret, conſumes in ſorrows: and the flames of fancie raked up in ſilence will both fire the ſenſes and ſhrink the ſinews.

He beareth his miſery beſt, that hideth it moſt. *Arch.*

As ſilence is a gift without peril, and commeth in

it many good things, so it were better our silence brought our simplicity into suspicion, then to speak either inconveniently, idly, or unnecessarily.

Those things which are untold, are undone; for there can be no greater comfort then to know much, nor any lesse labour then to say nothing.

Venus Temple is never shut, *Cupid*'s Register lies ever unfolded, and the secrets of love, if they be concealed, breed either danger by silence, or death by secresie.

Better it is by speaking little to make a small scarre, then a deep wound by much babling.

Silence is a gift without peril, and a treasure without enemies. *Phocion.*

Women are fitter to conceive children, then to conceal secrets.

By mis-spending treasures we lose wealth, by discovering secrets honour and life.

That which thou wouldst few should know, keep secret to thy self.

Silence is more safety then speech, when our enemies be the Auditors. *Salust.*

In some place, at some time, and in some company, it is better to be silent then talkative.

As the Viper is torn asunder when she bringeth forth her little one, so secrets coming out of their mouthes, that are not able to conceal them, do utterly undoe and ruine such as reveal them. *Lactan.*

We have two eyes and two ears, but one only tongue, and that so inclosed within the teeth and lips, between the brain and heart, serving as their Truchman, having about it the instrument of all the senses, to the end she put forth nothing before she have taken counsel of the said senses her neighbours, and of the inward faculties of the soul, which are the understanding and reason placed within the brain.

Wine

Wine descending into the body, causeth words to ascend.

In some causes silence is dangerous, as if any know of conspiracies against their Countrey or King, or any that might greatly prejudice their Neighbour; they ought to discover it.

As we must render account for every idle word, so must we likewise for our idle silence. *Ambrose.*

Quærit aquas in aquis, & poma fugacia captat
Tantalus, hoc illi garrula lingua dedit.
Non unquam tacuisse nocet, nocet esse locutum.

Of Oath.

Defin. *Oath is a perswasion or calling of God to witnesse that our assertions are just, true, and honest. And of oaths, some be lawfull, some unlawfull: The lawfull oath is that which is taken before Authority; the oath unlawfull, is that which vainly, without occasion is uttered.*

THe Oath which is honest, is a proof of fidelity, the violation whereof is impiety.

An Oath is the foundation of justice, and the truth of incertainty.

It is better never to take God to witnesse then to forswear himself in mockery. *Lact.*

Oathes doe not credit men, but men their oathes. *Sophocles.*

It becometh a man to keep inviolate the oath which he maketh to his adversaries, although mishap cause him to yeeld unto it.

Through neglect of our oaths keeping, we fill our souls full of lying.

The greatest fault that can be in a Prince is perjury.

Gods oath is the confirmation of his promise. *Aug.*

The bare word of a Prince ought to stand as an oath in law, and his faith as firm as an Oracle.

To

To swear and forswear is a vice so hatefull, that slaves themselves judge it worthy of punishment. *Peviander.*

He is unwise that putteth any confidence in the promise of a common swearer.

He that accustometh his mouth to many oathes, procureth unto himself many plagues for a punishment. *Sigismundus.*

As it is not necessary to credit the oath of an Infidel, so it is not lawful for a Christian to break his vow, although it be made to a Saracen.

Traytors bewitcht with perjury, fear not to betray themselves, so they may betray others.

He that layeth his faith in pawn, bindeth his safety, his honour, and his soul also.

Where faith is taken from oath, justice is ruined, love wounded, and society confounded. *Niphus.*

God in his justice chastens perjury, even from the cradle to the grave.

Favour gotten by perjury, is honour wonne by infamie.

Sin is punisht with repentance, but perjury with damnation. *Quin.*

Virtue is never in the mouth where lavish oathes are resident.

Scarcity of oathes is a most blessed barrenneſſe.

The oathes uttered in fury, in calmes are repented with tears.

Wicked mens oaths are written in water. *Stobeus.*

Faith gives no honour to any oath, yet oathes broken dishonour faith.

To maintain oathes, is to suborn blasphemy.

Faith is the devotion of the soul, and the redemption of the same. *Jerome.*

Wise men think more then they speak, and to swear is the least part of their knowledge.

Solon

Solon tantam morum probitatem ineſſe hominibus putare dicebat, ut non opus eſſet ligare juramento.

Lycurgus eatenus amicis & familiaribus auxiliandum eſſe dicebat, ut interim perjurium non admitteretur.

Of Doubt.

Defin. *Doubts are any uncertain or irreſolute opinions of things, whereby the mind is altogether unſatisfied and perplexed.*

DOubt being a frenzie of the ſoul, labouring to attain the truth, confounds it ſelf in it ſelf.

The hurts are boundleſſe which come by doubts and incertainties.

To reſt doubtfull in Religion, is worthy certainly of high puniſhment.

There is nothing more troubleſome then doubtfull thoughts. *Archim.*

Ignorance is the mother of doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to faith, and whatſoever is contrary to faith is clean contrary to ſalvation.

Doubt proceeds from ignorance, and ignorance comes from brutiſhneſſe, and brutiſhneſſe from want of virtue or wiſdome.

As doubts declare men to be baſe minded, ſo courage and reſolution erect a Prince.

The Scriptures are ſufficient to diſſolve all doubts in Religion, and not to believe them is to periſh by them.

By over-much truſt in a mans own wit, the greateſt doubts are commonly conceived.

Doubtfull preſumptions prove certain confuſions.

Love is carefull, and misfortunes are ſubject to doubtfulneſſe. *S. P. S.*

Want of wit breeds doubt, and doubt leaves good things unfiniſhed.

Doubtfull and melancholy mi[illegible] are cheered with

musick; but wise men with resolution.

He of necessity must erre, that of force must be doubtfull.

There is no greater shame, then for a man to be resolute in worldly actions, and yet wavering and doubtful in the chief points of his religion.

He is worthy to live alwaies in doubts, which doubts what no man else doubts but he himself only.

To doubt or mistrust a man for his well-meaning, is the very next way to cause him to change his mind into false dealing. *Bias.*

There is great doubt of that mans wisdome, which is too much ruled by the will of a woman. *Mar. Aur.*

To live in doubt is to live in torment.

He that doubteth every certainty, and admireth every trifle, shall sooner be laughed at for his folly, then commended for his discretion. *Bias.*

He that doubteth of that thing which he seeketh, shall never know when to find that which he lacketh.

Whatsoever is well done, is advisedly done; but whatsoever is ill, is doubtful.

Doubts chase away friends, strengthen enemies, and slander all men.

The beginning of error is doubt, dreaming that our affects agree with the heavens.

Doubts are not overcome with violence, but with reason and understanding.

When doubts are known to be doubts, resolution is better esteemed.

Qui dubitat, negantiest proximus.
Dubitatio cogitationem significat injuriæ.

Of Denial.

Defin. *Denial is a refusal of any thing propounded, or an Apostate back falling from a thing formerly affirmed, known, or [illegible].*

To

TO deny principles, is to deny truths, and to deny truths is heresie.

To deny what we fear or desire, is to disprove our own beliefs.

It is hard to deny to mourn, when nature commands us to weep.

Virtue rather denies wealth, then to enjoy it by evil means.

Clouds cannot cover heresies, nor denials conceal truths. *Demost.*

To deny the knot of marriage, is to break the bond of salvation.

The strength of thunder overthrows high Towers, and the backsliding of Apostata's confounds souls.

He that denies compassion to the penitent, shall find small favour when he himself asketh forgiveness.

Counsell confounds doubts, and disproves false denials.

Denials make little faults great, and truths make great faults indifferent.

The denial of truth is a sickness of the soul, which can never be cured but by the shame of reason. *Herm.*

He which by denial hath falsified his oath, shall hardly after recover his credit.

There cannot be a greater folly, then to trust him that will deny the truth for advantage or promotion.

He getteth no profit, that denieth the truth in hope of reward.

Wise men esteem many words, and many lies alike.

He that will instruct others in the truth, must not deny the truth himself.

Common liers need more then common wits, or will their tales be found double.

He that lieth (bearing the countenance of an honest man) by his outward shew of honesty sooner deceiveth

the ignorant, then many other which seem unhonest.

He that dare presume to make a lie unto his Prince will not spare to deny the truth before a meaner Magistrate. *Thom. Aquin.*

To boast the denial of truth is more worthy of punishment then to tell lies.

Believe not him which to day telleth thee a lie of another body; for he will not stick to morrow to tell a lie of thee to another man.

There is no greater sign of wickednesse, then open heresie. *Ambros.*

He that obstinately denieth the truth before men upon earth, wilfully refuseth his souls health in heaven.

He which denies the motions of the flesh, makes good the Divinity of the spirit.

To keep company with a notorious liar, is a means to make thy self suspected when thou tellest the truth.

The man that through use & custom denieth truth, and doth as it were make an occupation of lying, shutteth himself out from the company and presence of God, loseth his good name and credit amongst men, and most horribly joyns himself to the devil, yeilding all his endevours to the furtherance of infernal service.

Contra negantem principia non est disputandum.

Qui semel à veritate deflexit, hic non majore religione ad perjurium, quàm ad mendacium perduci consuevit.

Of Repetition.

Defin. *Repetition is a repeating or rehearsing again of things past being either forgotten, or needfull for present use or commodity; it is also an upbraiding of good turns, or a wearisome tediousnes.*

TO report offences, is to make the committer ashamed of his faults.

Often to repeat one thing is wearisome to the hearer, and troublesome to the teller.

Though

Though the hearing of our sins repeated be bitter, yet the perswasion of amendment is sweet.

Continually to upbraid men with their misdoing, is the next way to make them become desperate.

God himself useth to threaten us oftner then to smite us. *Aug.*

Things oft repeated in memory, makes the memory more perfect.

As it is necessary to smite the Iron being hot, so it is needfull to repeat in private our own sins, before they prove odious.

To repent offences with penitence, is a likelihood of amendment.

There can be nothing so plainly repeated, but it may be mistaken. *Terence.*

A wise man will not have one sin twice repeated unto him.

Vain repetition is an accusation of sluggerie.

To repeat one thing often, being needlesse, is a sign of a slender capacity.

It is requisite to know mens natures before we repeat their disgraces.

Time is the repeater of all things.

He which maketh repetition of his deceit, deserves to be intangled by deceits.

It is the property of fools and children often to repeat prophecies.

Though it be a fault general for all men to sin, yet very few can endure to hear their sins repeated.

The things that be most scant to be gotten, are most dear of price; and the things seldome spoken of, are most desired. *Plato.*

The best garments grow old with often wearing, and strange reports wax stale with too much telling.

Walls are said to have ears when needlesse repetition hath too much tongue.

The often repeating of our faults to our selves in private, causeth more care in our actions publick.

We must be content to hear what we would not, when we forget our selves, and doe that which we should not.

Good examples cannot too often be repeated, if we purpose to profit by them.

The often repeating of an injury received, makes manifest that the fact is not freely forgiven.

It is more comendation for a man to be silent, then to make repetition of his good deeds performed. *Aur.*

Too much of any thing changeth the nature of every thing. *Terence.*

Fire were not to be counted fire, if it wanted heat; nor virtue to be known with repetition.

Qui vetera argumenta verbis nihil mutatis repetunt, auditores fastidio enecant.

Non unum hodie, cras aliud, semper idem.

Of Offence.

Defin. *Offence is an injury or indignity offered either in speech or act, whereby either life or reputation is called into hazard, making the world in doubt of their virtue.*

UNjust offences may escape for a time without danger, but never without revenge.

It were better for a man openly to be hurt with his enemies sword, then secretly to be wounded with evil speeches. *Tha.*

Of little medling comes much rest, and of licentious talk oft-times ensueth much unquietnesse.

There is no sufficient recompense for an unjust slander.

A fault once excused, is twice committed.

A false report is a wilful lie.

Light heads and sharp wits, are most apt to invent smooth lies.

When

When the tongue babbles fondly, it is a token that the heart abounds foolishly.

As a traytor that clippeth the coyn of his prince, maketh it lighter to be weighed, but never the worse to be touched; so he that by sinister reports seemeth to impair the credit of his friend, may make him lighter among the common sort (who by weight are oft-times deceived) but nothing impaireth his good name with the wise, who trie all gold by the touch-stone.

If thou speak what thou wilt, thou shalt hear what thou wouldest not. *Bias.*

The greatest barkers are not alwaies the greatest biters, as it is farre easier with words to obtain the victory, then with deeds to attain the conquest.

To a virtuous mind an injurious word doth more hurt then the wound of a sword.

In the body of a man, the most necessary member is the heart, the goodliest instruments are the eyes, the parts most delicate are the ears, and the thing wherein most danger is, is the tongue. *Thales.*

Nature teacheth us to speak well, but wisdome teacheth to speak in a fit time. *Epimenides* the Painter, after his return from *Asia* being enquired of news, answered, I stand here to sell pictures, not to tell tidings.

There is no better Philosophy, then for a man to learn silence.

The Lycaonians had a Law, that if any stranger should enter discourse with the Mistris of the house, he should for his offence have his tongue cut out.

The authors of offences and injuries are lyars. *Plut.*

Amongst the Romans it was held a great infamie for a man to praise the good wife of the house.

The eyes, hands, and feet, ought not so soon to be subject to the penalty of the Law as the tongue, because they are members for common use, but the tongue is the instrument of vanity and villanie.

Where there is any hope of amends to be looked for, there the first offence deserves pardon. *Pœna.*

A small offence being renewed, doth work some grievous displeasure in the end to the cõmitter thereof.

The offender feareth the Law, but the innocent feareth fortune. *Boetius.*

Where offences of the best are never pardoned, the worst will amend for fear of extreme punishment.

Nihil est tam insigne, nec tam ad diuturnitatis memoriam stabile, quam id in quo aliquem offenderis. Cicero.

Nulla mala potentia est, in quam non irruat injuria. Seneca.

Of Accusation.

Defin. *Accusation is the attainture or challenge of any party in a doubtful matter, and may be imployed both in good and evil part; sometimes proceeding from an honest passionate zeal, and sometimes from the defects of further malice.*

HE that accuseth another must look that he be not guilty of the same fault himself. *Salust.*

Spies and accusers are necessary evils in a Commonwealth.

Perfect virtue terrifieth an accuser, indifferent virtue whets him on.

Whosoever presently gives credit to accusations, is either wicked himself, or very childish in discretion.

Things grown full grow out of frame, and accusation being at the highest, either resteth or declineth.

Great accusations have hard beginnings, both through their own debates and their inventors.

If greatnesse could keep what it gets, it should never be accused of infortunes. *Olaus.*

We accuse nature of prodigality, to spend in one age what should serve for two.

We suppose accusations against Fortune, lest she should burst with presumption.

Other mens sins accuse our Consciences of frailty.

Ambitious men raised once to dignity, accuse afterward all other estates of insufficiency. *Rod.*

Youthful counsel, private gain, and particular hate accuse Kingdomes of short continuance.

Warres pretending publike good, done for spight, work most injustice; for they bend their accusations against the mightiest persons.

Flattery, the nurse of vice, is the mother of false accusation, but zeal of just appeals.

Kings because they can doe most, are in accusation the worst, though they run into ills by compulsion.

Great men too much grac't, use rigour, and accuse humility of dulnesse.

He that accuseth himself is a just man. *Chrysost.*

Good must not be drawn from Kings by force, nor accusation by threats.

Fools weep when great men are accused, as prying the fall of honour.

He that accuseth himself, and afterward answereth not, tempteth God. *August.*

General calamity accuseth Princes of general imbecillity.

When great men are accused and condemned, guilty vassals are hopelesse and desperate.

No man may be both the accuser and judge. *Plut.*

Princes endangered seek their peace by any means and private persons injured seek revenge many times by false accusation.

The greatest wrongs that ever were effected, were then performed, when Princes feared to fall by surmise or accusation.

The accused is not guilty, untill he be convicted. *Lactan.*

Ex defendendo, quàm ex accusando, alteriùs gloria comparatur. Cicero.

Accusator nocere, monitor prodesse reprehendendo studet.

Of slander.

Defin. *Slander is a part of envy, and every whit as vile and dangerous: it is the superfluity of a cankered heart, which imaged with choler, after an injury received, or after some report thereof, wanting other means of revenge, doth with slanderous and reproachfull speeches give testimony of his hate and malice.*

FOul mouthed detraction is his neighbours foe.

The mouth of a slanderer, is to call all things into question, and to approve nothing.

We kill hurtfull vipers if we spie them, but we nourish slanderers till they kill us.

As Rats and Mice eat and gnaw upon other mens meat, so the slanderer eateth and gnaweth upon the life and flesh of other men.

A tale unaptly told may be depraved.

He that hurteth his neighbour by his tongue, woundeth his own soul by his words.

They that speak evil and slander the dead, are like envious dogs, which bite and bark at stones. *Zeno.*

The corrupt heart breaketh out by the lewd tongue, and such as speak evil by all men, are monsters among good men.

Whosoever useth to listen much to mis-reports, deserveth either to lose his hearing, or his ears. *Pub.*

A common slanderer, striving to bring other men into hate, becomes odious himself.

Believe not every report, neither be thou moved by vain suggestions, lest through light trust thou lose friends, or which is more bad, be counted a fool.

There are three sorts of Man-slayers, they which kill, they which hate, and they which detract.

Itching ears doe swallow many wrongs.

He

He that trusteth to lewd tongues, is either swolne with hate, plagued with envy, consumed with thought endangered by revenge, or lost in hope.

Nature hath given us two eares, two eyes, and but one tongue; to the end we should hear and see more then we speak. *Socrat.*

Though the tongue be but a small member, yet it many times doeth more hurt then the whole body besides. *Patter.*

Keep thy tongue, and keep thy friend; for few words cover much wisdome, and a fool being silent is thought wise.

Diversity of meats hurt digestion, and changeablenesse of reports beget slander.

Long promises are figures of crueltie, and large slanders the signes of great envy.

Slander offends the living, and gnaws upon the dead.

The slanderer doth unjustly accuse, and ought to be punished in the same sort as the partie accused should have been, if the accusation had been found true.

Slanderers in ancient time have been marked in the forehead with a hot iron.

Apelles after he had escaped a false slander, thus by his art described her in a Table painted: He pictured a Judge with the eares of an Asse, having on the one side two Ladies, Ignorance and Suspicion; before him false Accusation, with a countenance full of fury, holding in the lefe hand a burning torch, and with his right hand pulling a young man by the hair, who lifted up his eyes and hands to heaven; neer unto him was a man looking pale, earthly, and asquint, which was Envie; two Damsels followed false Accusation, named Treason and Deceit, behind whom stood a Lady wailing and mourning, called Repentance, which fastned her eyes upon a very fair Lady called Truth; declaring by this, that we ought not lightly to believe

every

every accusation and slander that is brought unto us.

Aut in infamia, vulneribus, aut morte desinet calumnia.

Detractor uno verbo tres simul jugulat homines, seipsum, auscultantem, & eum cui detrahit.

Of Scoffing.

Defin. *Quips or scoffs, are depraving from the actions of other men; they are the overflowing of wit, and the superfluous scummes of conceits.*

TO play the scoffing fool well, is a signe of some wit, but no wisdome.

All kind of mockery ought to be shunned, which is a reproach covered with some fault, and which accustometh the mocker to raile and lie, and moveth more then an injury, when it proceedeth from a will to outrage, and malice without necessity.

An Adder keeps his venome in his taile, but the poyson of a scoffer is in his tongue.

What is sweet in the mouth, is bitter in the stomach: and scoffes pleasant to the ear, are harsh to the best understanding.

A fault wilfully committed by scoffing, cannot be amended by repentance.

He that mocks a wise man with flattery, mocks him with insufficiency.

Scoffes have not reward, but disdain; nor praise, but ill imployment.

To haunt the company of scoffers, is to be stained with scoffes.

To mock the man that loves us is monstrous villany.

Good and evil follow one another, so doe scoffes and hatefull estimation.

The least man can doe some hurt, and the absurdest tongue can disparage.

He that most scoffes shall be most scoffed at for his reward.

To

To jeſt is tolerable, but to doe harm by jeſt is inſufferable. *Bias.*

It is better to doe well, then to ſpeak well, but eaſier to reprehend then to amend.

One Wolf will not make warre againſt another, neither will one ſcoffer contend in ſcoffes willingly with another; but when they doe, it proves either fatal, or witty.

There are more mockers then well-meaners, and more fooliſh quips then good precepts.

Mocking is an artificial injury.

The faireſt beauty may prove faulty, and the wittieſt ſcoffe ridiculous.

It is better to have an open enemy then a private ſcoffing friend.

It is better to be born fooliſh, then to imploy wit unwiſely.

The loſſe that is ſuſtained with modeſty, is better then the gain that is gotten with impudence.

It is good to hold an aſſe by the bridle, and a ſcoffing fool at his wits end.

To be accounted a Noblemans Jeſter, is to be a mercenary fool. *Bias.*

He that makes an ordinary uſe of ſcoffing, ſhall never be well thought of in his life, nor find happineſſe at his death.

Qui pergit quæ vult dicere, quæ non vult audiet.
Parva necat morſu ſpatioſum vipera Taurum:
A cane non magno ſæpe tenetur Aper.

Of Phyſick.

Defin. *Phyſick is that natural Philoſophy, which tendeth to the knowledge of man, and thoſe cauſes which concern the health and good eſtate of his body.*

PHyſick is a continual fountain or ſpring of knowledge, by which we maintain long life.

The

The sicke man desireth not an eloquent Physician, but skilfull. *Seneca.*

We begin to be sick as soon as we be born. *August.*

The infirmity of the body is the sobriety of the mind.

The strength of the body is the weaknesse of the mind, and the weaknesse of the body the strength of the soul.

Delicate fare is the mother of sickneſſe.

Physick rightly applied is the repair of health, and the restitution of a weak or decayed nature.

Next unto the glory of God, we ought to regard the profit of the Common-wealth, and then Philosophy, which is Physick, nothing being more commodious.

Physick being rightly used, is an art to find out the truth both of divine and humane beginnings.

The scope of Physick is to glorifie God in the works of nature, teaching men to live well, and to help their neighbours.

A prating Physician is another disease to a sick man.

An Oratour doth not alwaies perswade, nor the Physician cure. *Arist.*

To know the use of Physick is sweet, but to tast it is unsavory.

It is requisite that he be tormented with pain, which will not be eased by Physick.

Death holdeth a sword against our throats, and Physick a preservative of health to our hearts.

Death is most defired of them that be miserable, and Physick most esteemed of them that be mighty.

They that be sound themselves are more ready in counsel, then skilful in knowledge, to prescribe rules of Physick to the sick. *Bias.*

As a blind man cannot see the fault of anothers eyes, so an unskilful Physician cannot perceive the defects of the body.

To take Physick when the disease is desperate, is to desire the Physician to help to consume our substance.

Medicines be not meat to live by.

The patient unruly, maketh the Physician more cruell.

The thief is commonly executed that killeth but one man, and the Physician scapeth that killeth a thousand.

Physitians oftentimes doe use under the shew of honey to give their Patients gall, and by this means preserve their health; whereas if they went plainly to work, the sick would never take that which were wholsome, if not toothsome.

The number of Physicians, is the increasing of diseases.

Great variety of medicines doe no good at all to a weak stomach.

Some have compared those which use often to take Physick to them which drive the Burgesses out of the City, to place strangers in their room.

Hippocrates, above all other things, recommended to a Physician, that he should well advise himself, if in plagues and ordinary diseases he found nothing which was divine; that is to say, whether the hand of God were not the proper cause of the sickenesse of the party diseased.

Physicians are happy men, because the Sun makes manifest what good successe soever happeneth in their cures, and the earth burieth what faults soever they commit. *Nicocles.*

Aegri, quia non omnes convalescunt, non idirco nulla medicina est. Cicero.

Dat

Dat Galenus opes, dat Justinianus honores:
Ex aliis palear, ex vitis colligo grana.

Of Pain.

Defin. *Pain, adversity, or perturbations, are but affections and inclinations which come from our will, corrupted by the provocations and allurements of the flesh, and which wholly resist the divine nature of the reasonable part of the soul, fastning it to the body with the nail of discontentment.*

PAin is alwaies a companion of pleasure, and danger the handmaid attending on delight.

To trouble a troubled man, is to redouble his pain.

Where adversities flow, there love ebbs; but friendship standeth stedfast in all storms.

Prosperity getteth friends, but adversity trieth them. *Pacu.*

In pain and judgment, the quality with the quantity must be considered.

It is lesse evil to suffer one, then to resist many.

The greatest misery that may be, is to fall into unknown misery.

Misery can never be so bitter, as eternal felicity is pleasant. *Brosmus.*

Danger alwaies attendeth at the heels of pride and ambition.

Adversity quickneth our sleepy spirits; for by prosperity we learn but ignorance, by adversity we are taught knowledge.

Misery and life are two twins, which increase, are nourished, and live together.

He cannot rightly judge of pleasure, that never tasted pain.

As no fortune can dismay him that is of a courageous mind, so no man is more wretched then he that thinks

thinks himself to be unfortunate.

In the time of calamity most men are more sorry for that their enemies can speak of their distresse, then for the pain they endure.

Adversities hapning to good men, may vex the mind, but never change their constancy.

As the most pestilent diseases doe gather unto themselves all the infirmity wherewith the body is annoyed, so doth the last misery embrace in the extremity of it self all his former mischiefs. *S. P. S.*

Patience breeds experience, experience hope, and and hope cannot be confounded.

The pain of death is for sin, the pain of conscience for sin, but the pain of hell is eternal.

The pain of the eye is lust, the pain of the tongue liberty, and the pain of both repentance.

Misery is full of wretchednesse, fullest of disgrace, and fullest of guiltinesse.

He suffers double punishment, that hath his pain prolonged.

He finds helps in adversity, that sought them in prosperity.

The remembrance of pleasures past aggravates the pains that are present.

A fawning friend in prosperity will prove a bitter foe in adversity.

It is hard in prosperity to know whether our friends doe love us for our own sakes, or for our goods, but adversity proves the disposition of mens minds.

He that lendeth to another in time of prosperity, shall never want helps himself in the time of adversity.

Ut secunda moderatè tulimus, sic non solum adversam, sed funditus eversam fortunam fortiter ferre debemus.

Nullus dolor est quem non longinquitas temporis minuat atque mollitat. Cicero.

Of Tears.

Defin. *Tears or sorrow, is a grief or heavineſſe for things which are done and paſt; they are the only friends to ſolitarineſſe, the enemies to company, and the heirs to deſperation.*

TEars are no cures for diſtreſſe, neither doe preſent plaints eaſe a paſſed harm.

There is no ſowre, but may be qualified with ſweet potions; nor any doleſull malady, but may be allayed with ſome delightfull muſick.

Tears crave compaſſion, and ſubmiſſion deſerveth forgiveneſſe. *Greg.*

The violence of ſorrow is not at the firſt to be ſtriven withall, becauſe it is like a mighty beaſt, ſooner tamed with following, then overthrown by withſtanding.

Woe makes the ſhorteſt time ſeem long. *S. P. S.*

Women are moſt prone to tears, and have them ſooneſt at command. *Eurip.*

Sorrow bringeth forth tears, as a tree bringeth forth fruit.

That grief is beſt digeſted, that brings not open ſhame.

Bury the dead, but weep not above one day. *Homer.*

We ſhall ſooner want tears then cauſe of mourning in this life. *Seneca.*

Sorrows concealed, are more ſowre; and ſmothered griefs, if they burſt not out, will break the heart.

The heart that is greatly grieved, takes his beſt comfort when he finds time to lament his loſſe.

Tears and ſighes declare the heart to be greatly grieved.

A tear in the eye of a Strumpet, is like heat-drops in a bright Sun-shine, and as much to be pitied as the weeping of a Crocodile.

Of sorrow and lamentation cometh watching and bleared-eyes.

Tears are the badges of sorrow. *Archim.*

Passion is a most cumbersome guest unto it self. *S. P. S.*

Deep conceited sorrows are like to Sea-ivie, which the older it is, the deeper root it hath.

Passions are like the arrows of *Cupid*, which if they touch lightly, prove but toies; but once piercing the skin, they prove deep wounds.

Where the smallest shew of tears is, there is oftimes the greatest effect of sorrow.

Tears in many ease the grieved heart; for grief is like to fire, the more it is covered, the more it rageth. *Plutarch.*

Shedding of tears, is the easing of grief.

Tears are the fruits of passion, the strength of women, the signes of dissimulation, the reconcilers of displeasures, and the tokens of a broken heart.

Tears are the food of the soul.

There are in the eyes three sorts of tears; the first of joy, which in old men shew their kindnesse; the second of sorrow, which in wretched men shew their misery; the third of dissimulation, which in women shew their nature.

Lay thy hand on thy heart when thy wife hath the tear in her eye, for then she intendeth either to sound thee, or to fift thee.

When grief doth approach, if it be small, let us abide it, because it is ease to be born; but if it be grievous, let us bear with it, because our glory shall be the greater.

Care not for sorrow, it will either dissolve, or be dissolved. How

How miserable is that grief which can utter nothing in torments! *Senec.*

Men take a certain pleasure in weeping, when they lament the losse of friends.

Solon having buried his son, did weep very bitterly: to whom when one said, his teares were all in vain; for that cause, quoth he, I doe weep the more, because I cannot profit with weeping.

Too much sadnesse in a man is as much to be condemned, as overmuch boldnesse in a woman is to be despised. *Bias.*

Lepidus, by a long grief conceived of the mis-behaviour of his wife, shortned his own daies.

To lament with teares the follies of our former life is profitable, but to grieve too much for worldly losses is a signe of foolishnesse.

Per lachrymas argumentum desiderii quærimus, & dolorem non sequimur, sed ostendimus; nemo enim sibi tristis est.

Curæ leves loquuntur, ingentes stupent. Senec.

Of Neighbours.

Defin. *Neighbours are those in whom we find towards us the greatest bonds of charity, and not, as it is vulgarly taken, them that live near about us.*

THe greatest love in us next unto God, ought to be love towards our neighbours.

Whatsoever duties we perform in kindnesse towards our neighbours, we perform unto God.

Love is the first foundation of Marriage, and conjunction of neighbourhood.

The end of a mans being is the glory of his Creatour, and the love of his Neighbour.

The love of neighbours appertains mightily unto salvation.

Men are not born for themselves, but for their

Countrey, Parents, and neighbours. *Cicero.*

All things on earth are created for men, and men created to worship God, and aid one another.

Whosoever will follow nature, must love his neighbour and maintain society.

Themistocles selling certain land, made it be proclaimed, that it had a good neighbour. *Plutarch.*

No man may slander or lie for his profit, because such gain is his neighbours indignity.

Duty and profit are two distinct things, and separated, belonging to our neighbours and our selves.

We must esteem our neighbours love as dearly as the purest gold.

It is more praise-worthy to relieve one neighbour, then to kill many enemies.

We must frame all our actions to the glory of God, to the love of our neighbours, and the profit of the Common-wealth.

The tydings of a bad mans burial comes never too soon to the ears of his neighbour.

The envy of a bad neighbour is worse then the sting of a serpent.

He that lives alone lives in danger: society avoids many perils. *Marc. Aurel.*

The love of our neighbours binds us from unlawfull actions against them.

Gold is proved in the fornace, and a neighbours love tried in time of trouble.

That neighbour is to be well thought of, which is ready in good will to help according to his power.

A rolling stone never gathers mosse, nor a fickle-minded man love amongst honest neighbours.

The love of neighbours is the strongest pillar to support the Common-wealth.

He is careless and uncharitable, which will play at Cards whilst his neighbours house is burning.

Good

Good turns done to unthankfull neighbours, is like water powred into open sieves.

Necessity ingendreth in a man wayre against himself, and malice to hurt his neighbour.

Ut in re rustica, non satis est, teipsum bonum esse colonum, sed magni refert cujusmodi habeas & vicinum; sic in vita, non satis est si teipsum integrum virum præstes, sed refert cum quibus habeas consuetudinem.

Nunc ego illud verbum experior vetus, Aliquid mali esse propter vicinum malum. Plato.

Proverbs.

Defin. *Proverbs are the only sententious speeches of authentick authors, or the usual phrases begot by custom.*

A Little stream serveth to drive a light Mill.
A small sum will serve to pay a short reckning.
A lean fee is a fit reward for a lazie Clerk.
A rolling stone gathers no mosse.
All is not gold that glistereth.
Where is nought to be had, the King loseth his right.
It is good to strike the iron while it is hot.
The burned child dreadeth the fire.
Soft pace goeth farre.
Good wine needeth no bush.
Hunger is the best sawce.
Sweet meat must have sower sawce.
It is evil halting before a cripple.
Self doe, self have.
Hoon watch, harm catch.
Too much of one thing is good for nothing.
Hot sup, hot swallow.
A scabbed sheep will infect a whole flock.
Like master, like man.
Look not a given horse in the mouth.
When the belly is full the bones are at rest.

He

He that reckoneth without his Host, must reckon twice.
A carrion Kite will never be a good Hawk.
He robbeth *Peter* to pay *Paul*.
Too much familiarity breeds contempt.
Rome was not built in one day.
Better late thrive then never.
After death the Physician.
After dinner mustard.
No fire without some smoke.
A fools bolt is soon shot.
All cover, all lose.
After a storm cometh a calm.
It is better to bow then break.
Need makes the old wife to trot.
Death dealeth doubtfully.
More cost, more worship.
It is an ill wind that blows good to none.
Much coyn, much care.
Much meat, much malady.
Much learning, much sorrow.
Look before you leap.
Time and Tide tarrieth for no man.
Like lips, like lettuce.
Many things chance between the cup and the lip.
What is bred in the bone will never out of the flesh.
Every man for himself, and God for us all.
Bare words are no lawful bargain.
It is good sleeping in a whole skin.
The end trieth all.
In little meddling lieth much rest.
Wake not a sleeping Lyon.
The vessel will favour of the first liquor.
One swallow brings not a Summer.
White silver dies black lines.

Fire is as hurtfull as healthfull.

Water is as dangerous as commodious.

Credit ought rather to be given to the eyes then to the ears.

Where many words are spoken, truth is held in suspicion. *Stobeus.*

He that goeth a borrowing goeth a sorrowing.

A friend in the Court is better then money in thy purse.

He gives twice that gives quickly.

He that spareth to speak spareth to speed.

Service willingly offered is commonly refused and suspected.

A mans own manners do shape him either good or bad fortunes.

A neer friend is better then a farre dwelling kinsman.

Discipulus prioris posterior dies.
Dulce bellum inexpertis.

Of Sentences.

Defin. *Sentences are the pithy and sweet flowers of wit, compiled in a ready and deliberate brain, and uttered in short and elegant Phrases.*

HE that desireth to make a good market of his wares, must watch opportunity to open his shop.

Where the foundation is weak, the frame tottereth; and where the root is not deep the tree falleth.

Where the knot is loose, the string slippeth; and where the water is shallow, no vessel will ride.

Where sundry flies bite, the gall is great; and where every hand fleeceth, the sheep goeth naked. *Drayton.*

He that talketh much and doth little, is like unto him that sails with a side-wind, and is born with the tide to a wrong shore.

Eagles

Eagles flie alone, and they are but sheep that alwaies flock together.

The mean man must labour to serve the mighty, and the mighty must study to defend the mean.

Standing pools gather filth, and flowing rivers are alwaies sweet.

He that bites of every weed to search out the nature, may light upon poyson; and he that loves to be sifting of every cloud, may be smitten with a thunder-stroak.

A wanton eye is the dart of *Cephalus*, that where it levelleth there it lighteth, and where it hits woundeth deep.

Depth of wisdome, height of courage, and largenesse of magnificence get admiration.

Truth of word, meekness, courtesie, mercy and liberality stirre up affection.

There is no man suddainly excellent good, or extremely evil, but grows either as he holds himself up in virtue, or lets himself slide to vice.

Cunning to keep is no lesse commendable then courage to command.

The Court of affection is held by the racking steward Repentance. *S. P. S.*

As life without learning is unpleasant, so learning without wisdome is unprofitable.

He properly may be called a man, that in his behaviour governeth himself like a man, that is to say, conformable unto such things as reason willeth, and not as the motions of sensuality willeth.

Examples of the dead that were good, doe perswade men more to live well, then the counsel of the wisest that be living, which doth interre and bury those that are now alive.

Farre better it is to be a tenant of liberty, then a landlord of thrall.

He that makes himself a sheep shall be eaten of the wolf.

He that loseth favour on land to seek fortune at sea, is like him that stared so long at a starre that he fell into a ditch.

Small helps joyned together wax stronger.

He is unworthy to be a master over others, that cannot master himself. *Pho.*

A Master ought not to be known by the house, but the house by the master.

A busie tongue makes the mind repent at leisure.

By repentance we are drawn to mercy, without whose wings we cannot flie from vengeance.

Where the demand is a jest, the fittest answer is a scoffe. *Archim.*

When Dogs fall a snarling, Serpents a hissing, and Women a weeping, the first means to bite, the second to sting, and the third to deceive.

A subtile Wolff will never hunt too near his own denne.

Such as be born deaf or blind, have commonly their inward powers the more perfect.

He that helpeth an evil man, hurteth him that is good. *Crates.*

When that thing cannot be done that thou wouldest, then seek to compasse that which thou knowest may be brought to passe.

Contempt is a thing intolerable, for as much as no man can think himself so vile that he ought to be despised.

Sudden motions and inforcements of the mind, doe often break out either for great good, or great evil. *Homer.*

Many men labour to deliver themselves from contempt, but more study to be revenged thereof.

It is the corrupting of the good to keep company with the evil. *Greg.*

The

The eye can never offend, if the mind would rule the eye.

Where there is division there is confusion. *Solon.*

That person is not worthy to live, that taketh not care how to live well.

Negligence in private causes is very dangerous.

Solitarines is a slie enemy that doth most separate a man from doing well. *S. P. S.*

He that mindeth to conquer must be carefull.

Money borrowed upon usury, bringeth misery; although for a time it seem pleasant.

For a short pleasure long repentance is the hire. *Xenocra.*

Private losses may be holpen by publike pains.

Immoderate wealth causeth pride, pride bringeth hatred, hatred worketh rebellion, rebellion maketh an alteration and changeth Kingdomes.

The kind of contemplation that tends to solitarines, is but a glorious title to idlenes.

Liking is not alwaies the child of beauty.

Jealousie is the harbinger of disdain.

All is but lip-wisdome that wants experience.

Who will resist love, must either have no wit, or put out his eys.

Love is to a yeilding heart, a King; but to a resisting, a Tyrant. *S. P. S.*

Fear is the only knot that knitteth a Tyrants people to him, which once being untied by a greater force, they all scatter from him like so many birds whose cages are broken. *S. P. S.*

Ambition and love can abide no lingring.

No thraldome to the inward bondage.

The right conceit of young men is, that they think they then speak wisely, when they cannot understand themselves.

He that will needs stirre affections in others,

must first shew the same passion himself.

Things lost by negligence, must be recovered by diligence.

As rewards are necessary for well-doers, so chastisements are meet for offenders.

Virtue, like the clear heaven, is without clouds. *S. P. S.*

He that will blame another, must first be blameless himself, especially in the matter that he blameth another for.

Suspicion breedeth care, and the effects of cruelty stirre up a new cause of suspicion.

It is best dealing with an enemy when he is at the weakest. *Anon.*

The better sort eschew evil for shame, but the common people for fear of punishment.

Laws not executed are of no value, and as good not made as not practised.

Things that are wrongfully gotten have no certain assurance.

Not as men would, but as men may, and as the nature of things doe require, so should they deal.

Where flatterers bear rule, things come to ruine. *Pompeius.*

Such is the man and his manners, as his delight and study is.

By diligence and pains taking all may be amended that is amiss.

When things are in extremity, it is good to be of good chear, and rather endevour to amend them, then cowardly to faint and despair of all.

They that trust much to their friends, know not how shortly teares be dried up.

God and nature do set all things to sale for labour.

Great is the value of order and foresight to govern things well,

Man

Man can better suffer to be denied, then to be deceived.

Lingring is most loathsome, when necessity requireth haste. *Quint.*

The carefulness of the wicked, causeth the godly to look about them.

All passages are open to the stout and valiant minded man.

Flying tales and flattering news doe never good to any State.

It is better to fight with an enemy at his own home, then for him to fight with us in our Countrey.

Private well-fare is not to be preferred before Common-weal.

Wise men being wronged are to be feared of the wrong-doers.

Careless men are ever most nigh unto their own harm.

Fair promises make fools fain, and flatterers seek by discrediting others to benefit themselves.

Good men sometimes are in greater danger for saying the truth, then evil men for speaking falsly. *Plaut.*

Of one inconvenience oftentimes suffered, many mischiefs commonly follow.

Forbearance of speech is most dangerous, when necessity requireth to speak.

A bold speech upon a good cause deserveth favour.

Sleep and food are enemies to the mourning, which passion perswadeth to be reasonable. *S. P. S.*

Often suspecting of others, cometh of secret condemning our selves.

Advancement is the most mortal offence to envy.

Through diligence & care things may be redressed, which were by sloth and negligence forborn. *Aurel.*

He doth wrong that giveth cause of warre, how he

that seeketh the redresse of wrong.

The lesse one feareth his enemy, the nigher he is to his own harm.

It is better to begin a warre, then to abide warre.

Such as are careless in their own causes, hardly can be careful about other mens affairs. *Thales.*

Corrupt officers never want matter to satisfie their corrupt minds.

It is folly to refuse the aid of a stranger, when we may have it, and are in need thereof.

These three chief points are necessarily belonging to a Counseller, to be bold, plain, and faithful.

That City is of no value, the which is not of ability enough to punish wrong-doers, neither is that Common-weale any thing worth at all, where pardon and intercession prevail against Laws.

The mind of man is his guide in all things, and the same is only to be instructed and trained up with knowledge and learning.

To know well, and to doe well, are the two points belonging to virtue. *Origen.*

Virtue is praised of many men, but very few desire to follow her effectually.

Honour got by virtue hath perpetual assurance. *Cicero.*

That man cannot long endure labour, which wanteth his natural kind of rest.

The mind of man is man himself, and needeth continual teaching.

Though that all new chances cause presently new thoughts, yet thereby we attain more stedfastnes against mishaps to come.

After the unlawful getting of a coverous father, followeth the riotous spending of a prodigal son.

Ita vivendum est cum hominibus, tanquam Deus videat, ita loquendum, tanquam Deus audiat.

Omnia

Omnia præclara rara, nec quidquam difficilius quam reperire quod sit omni ex parte in suo genere perfectum.

Of Similitudes.

Defin. *Similitudes or Likenesses, are the Images or Pictures of the things to which they are compared, lively explaining one thing in a farre different object.*

AS that member is nothing profitable, but rather hurtful to the body, which by corruption is lame and unperfect: so that subject whose mind is drawn into sundry practises of discord, working the disquiet of a common peace and tranquillity, may be justly cut off, as an unprofitable part, or canker in a Common-wealth.

As the vertue of a Prince is the chiefest authority of the Magistrate, so are the good conditions of the Rulers, the best stay and strongest defence of inferiours. *Plut.*

As he is not fortunate which is poor and deformed, so they are not to be accounted happy, which are only rich and beautiful.

As plants moderately watred grow the better, but being watred too much are drowned and die: so the mind with moderate labour is refreshed, but with overmuch it is utterly dulled. *Stob.*

As any thing be it never so easie, is hard to the idle: so any thing, be it never so hard, is easie to the wit well imployed. *Plutar.*

As a Ship having a sure Anchor may lie safe in any place, so the mind that is ruled by perfect reason is quiet every where.

As that fire smoaketh not much which flameth at the first blowing, so the glory that brightly shineth at the first, is not greatly envied at; but that which is long in getting is alwaies prevented by envy.

As the man that drinketh poyson destroyeth himself

therewith, so he that admitteth a friend ere he perfectly know him, may hurt himself by too much trusting him.

As the perfect gold, which is of a pure substance, sooner receiveth any form then the sturdy steel, which is grosse and massie metal; so womens effeminate minds are more subject to affection, and are sooner fettered with the snare of fancy, then the hard heart of men.

As golden pillars do shine upon the sockets of silver, so doth a fair face with a vertuous mind. *Perian.*

Like as a good Musician, having any key or string of his instrument out of tune, doth not immediatly cut it off, and cast it away, but either with straining it higher, or slacking it down lower by little and little causeth it to agree: so should Rulers rather reform transgressions by small corrections, then seek to cast them away for every trespass.

As *Apollidorus* was wont to say of *Chrysippus* books, that if other mens sentences were left out, the pages would be void: so may we speak of brokers; for if other men enjoyed their goods, their ware-houses would be quickly emptie.

As the strong bitternesse of the Aloe tree taketh away the sweetnesse of the sweetest honey; so evil works destroy & take away the praise of good deeds.

As a vessel is known by the sound, whether it be whole or broken; so are men proved by their speech, whether they be wise or foolish. *Democ.*

As wine to *Plato's* opinion is the daughter of verity; so love in *Iamblicus* censure is the fruit of idleness.

As in feasts hunger is the best sawce, so of guests mirth is the best welcome.

As the occurrence of many things bringeth much trouble, so the considerations thereof procureth experience.

Like

Like as a battered or crazed ship, by drinking in of water, not only drowneth her self, but all those that are in her; so a Ruler by using viciousnes, destroyeth not himself alone, but all others besides that are under his government.

As ignorant Governours bring their Countrey into many inconveniences, so such as are devillishly politick utterly overthrow the State.

As truth is the centre of Religion, so contrary opinions founded on evil examples, are the corruptions of the world, and the bringers in of Atheisme.

As it becometh subjects to be obedient to their Soveraign, so it behoveth that the King be careful for the commodity of his Common-weal. *Sigis.*

As there is no deliberation good that hangeth on delay, so no counsel is profitable that is followed unadvisedly.

As the Kingdome is most strong where obedience is most nourished; so the State is most dangerous, where the souldier is most negligently regarded.

As no Physician is reputed good, that healeth others, and cannot heal himself; so is he no good Magistrate that commandeth others to avoid vices, and will not shun evil himself. *Marc. Aurel.*

As the green leaves outwardly shew that the Tree is not dri inwardly, so the good works openly testifie the zeal of the heart inwardly. *Eras.*

Like as a governour of a ship is not chosen for his riches, but for his knowledge; so should the chief Magistrate in every city be chosen rather for his wisdome and godly zeal, then for his wealth and great possessions.

As the goodnes of wise men continually amendeth, so the malice of fools evermore increaseth. *Pyt.*

As they which cannot suffer the light of a candle, can much worse abide the brightnes of the Sun; so

they that are troubled with small trifles, would be more amazed in weighty matters.

As fire cast into the water is quickly quenched, so a false accusation against an honest life is soon extinguished.

As the Canker eateth and destroyeth iron, so doth envy eat and consume the hearts of the envious.

As the savour of stinking carrion is noysome to them that smell it, so is the speech of fools tedious to wise men that hear it. *Solon.*

As the wicked and malicious person is most hardy to commit greatest crimes; so is he most cruel and ready, wickedly to give sentence against another for the same offence.

As men eat divers things by morsels, which if they should eat whole would choak them: so by divers daies we suffer troubles, which if they should all come together, they would make an end of us in one day.

As sin is natural, and the chastisement voluntary, so ought the rigour of justice to be temperate, so that the ministers thereof should rather shew compassion then vengeance; whereby the trespassers should take occasion to amend their sins past, and not to revenge the injury present. *Hermes.*

As when the wood being taken from the fire, and the embers quenched, yet nevertheless, the stones oftimes remain hot and burning; so the flesh, though it be chastised with hot and drie maladies. or consumed by many years in travel, yet concupiscence abideth still in the bones. *Antist.*

As after great storms the air is clear, so after the flouds of repentant tears the conscience is at quiet.

As darnel springeth up among good wheat, and nettles among roses, even so envy groweth up among virtues. *Theom.*

As the leaves of a book which is seldome used, will

will cleave fast together; even so the memory waxeth dull, if it be not oft quickned.

Like as an adamant draweth by little and little the heavy iron, until at last it be joyned with it; so virtue and wisdome draw mens minds to the practise thereof.

As a vessel cannot be known whether it be whole or broken, until it hath liquour in it; so can no man be known what he is, before he be in authority.

As it is great foolishness to forsake the clear fountains, and to drink puddle water; so it is great folly to leave the sweet doctrine of the Evangelists, and to study the dreams of mens imaginations.

As light is in the eye, so is the mind in the soul, *Sopho.*

As desire is glad to embrace the first shew of comfort, so is desire desirous of perfect assurance. *S. P. S.*

Ut ad cursum Equus, ad venandum Bos, ad indagandum Canis; Sic homo ad duas res, intelligendum & agendum, natus est, quasi immortalis Deus. Cicero.

Ut ager, quamvis fertilis, sine cultura fructuosus esse non potest; sic sine doctrina animus.

Of Bravery.

Defin. *Bravery is a riotous excesse, either in apparel, or other ornament; it is also a part of pride, and contrary to decency and comlinesse.*

EXcesse of bravery, brings a man of much wealth quickly to poverty.

Pride joyned with many vices, chokes them all.

They that rather delight to deck their bodies then their souls, seem men rather created for their bodies then their souls.

Excesse in vanity hath never end.

Theft or violent death ever waiteth at the heels of excesse.

They

They never can be carefull to keep a mean in husbanding another mans wealth, which are careless in bestowing their own substance upon excess.

To spend much beyond power, and hope much upon promises, make many men beggers which were late wealthy.

He that imployeth his substance in bravery, shall quickly bring his estate to beggery.

The cause why bravery is so much esteemed, is the respect the world taketh of the outward appearance, and neglect of the inward excellence.

There are three things that cost dearly and consume quickly, a fair woman that is unchast, a rich garment that hath many cuts, and a wealthy stock on an ill husband.

A fool cloathed in a gay garment, if he get any courtesie, may thank his weed & not his wit. *Archim.*

As the weed cannot be esteemed precious, for the fair flower which it beareth, so ought no man to be accounted virtuous for the gay garment which he weareth.

Building may be overthrown with wind, Apparel consumed with Moths; what folly is it then for men to delight in that which the light wind can waft, and the small worm destroy?

He that wasteth his wealth to follow every fashion, and hateth his substance to maintain his bravery, may be counted the Mercers friend, the Taylors fool, and his own foe. *Bias.*

Rich clothes are beggers weeds to a discontent mind.

Bravery of Apparel is nothing worth if the mind be miserable.

Desire of that we cannot get, torments us, hope of that we may have, comforts us, and the bravery of that we possess, makes us become proud.

As

As oile being cast upon the fire, quencheth not the flame; so bravery bestowed upon the body, never humbleth the soul.

As it is no wisdome, in admiring the scabbard to despise the blade; so it is meer folly, to praise a man for his bravery, and discommend him for his decency.

Rain can never cause the Corn to bring forth any fruit, which is sown upon hard stones, nor speech cannot perswade a proud man to become an enemy to brave apparel.

Gorgeous garments are marks of Pride, and nets of riotousnes.

As a man would judge one to be ill at ease, that weareth a plaister upon his face, or one that hath been scourged, to be punished by the law; so doth painting betoken a diseased soul, marked with adultery.

Woe to that beauty which sleepeth not with the face. *Horace.*

If by the Civil Law the child may have an action of the case, against him which shall deface the portraict of his Father, we will imagine how much it displeaseth God, if by artificial painting we seek to correct his workmanship.

Painting hastens wrinckles before old age come. *Chrys.*

Those which are curious in decking of the body, despise the care of their soul.

All kind of painting, artificial garnishing, and colouring of hair, was forbidden among the Spartans.

Splendida sit nolo, sordida nolo cutis.
Sint procul à nobis juvenes ut fœmina compti.

Of Boasting.

Defin. Boasting is a part of pride, wherein a man seeketh to extoll himself vain-gloriously beyond his desert-

ing, or the repute of the world of any action done.

A Dog that barketh much will bite but little, and the man that useth to make great promises, will yeild but small performance in the end.

Good wits are often hindred by shamefastness, and perverse conceits are boldned by impudency.

Many mens threatnings be more fearful in hearing then hurtful in effect.

He boasteth in vain of his great Linage, that having no goodnesse in himself, seeketh to be esteemed for the Nobility of his Ancestors.

Great offers are often promised in words, and seldome performed in deeds.

There be many which can boast of battels, that never fought in the fields.

Where the matter it self bringeth credit, a man for his glosse deserveth small commendation.

Great boast giveth least courage, and many words are signes of small wit.

Arrogancy is alwaies accompanied with Folly, Audacity, Rashnesse, Insolency, and Solitariness. *Plato.*

A boasting tongue is a manifest sign of a cowardly heart. *Bias.*

Crassus boasting of his mighty Army, was prettily answered, It is not their multitude which follow thee, but thy courage in leading them which shall make thee famous.

No man may truly brag of what he hath, sith what he hath may be lost. *Eur.*

Tully gloried in that he had amplified the Latine Tongue.

The world can boast of nothing but vanity, neither can vanity brag of any thing more then the end.

He that boasteth himself to know every thing,

is

is most ignorant: and he that presumeth to know nothing is wise. *Plato.*

Boast is but the scum of thought, vanishing with fading pleasure, and entertained by foolish objects.

Great threatnings are like big winds, they bluster sore, but they end soon.

It is a foolish boast whereby men make manifest their own ignorance.

Where good wine is there needs no Garland, and where virtues are there needs no commendation.

Of few words, ensue many effects: of much boasting, small beliefs.

Those that boast most, fail most, for deeds are silent.

To fill the mouth with boasting, is to fill thy name with slander.

It is better to be silent, then to brag or to boast vain-gloriously, any thing in our own commendations.

Vanam gloriam semper sequitur infamia, & qui insolenter utitur gloriâ, incidit in ignominiam.

Phidias *sui similem speciem inclusit in clypeo* Minervæ, *cum inscribere liceret.*

Of Nature.

Defin. *Nature is that spirit or divine reason, which is the efficient cause of natural works, and the preserving cause of those things that have beeing through the only power of the heavenly word, which is the work-maker of nature, and of the whole world: and hath infused into every thing a lively virtue and strength, whereby it encreaseth, and preserveth it self by a natural faculty.*

NAture in despight of time will frown at abuse.

Nature hath a certain predominant power over the mind of man.

The

The man that liveth obedient to nature, can never hurt himself thereby.

Actions wrought against Nature reap despight, and thoughts above Nature disdain.

As Art is a help to Nature, so is Experience the triall and perfection of Art.

As nature hath given beauty, and virtue given courage, so nature yeildeth death, and virtue yeildeth honour.

Nature is above art in the ignorant, and virtue is esteemed all things of the wise.

It is hard to streighten that by art, which is made crooked by nature. *Peri.*

Nature is pleased in the Eye, Reason in the Mind, but Virtue in both.

Consider what Nature requires, and not how much Affection desires.

Nature guideth beasts, but reason ruleth the hearts of men.

Such as live according to nature, are never poor, and according to the opinion of men, they are never rich; because nature contenteth her self, and opinion doth infinitely covet.

Philip, King *Alexanders* Father, falling upon the sands, and seeing there the mark and print of his body, said, How little a plot of ground is nature content with, and yet we covet the whole world?

The God, which is God of nature, doth never teach unnaturalness. *S. P. S.*

Nature is higher prized then Wealth, and the love of Parents ought to be more precious then dignity.

Fire cannot be hid in straw, nor the nature of man so concealed but at last it will have his course.

In nature nothing is superfluous. *Arist.*

Where nature is vitious, by learning it is amended, and where it is virtuous, by skill it is augmented.

There

There is no greater bond then duty, nor straiter law then nature, and where nature inforceth obedience, there to resist, is to strive against God. *Lactan.*

Liberal Sciences are most meet for liberal men, and good Arts for good natures.

Nature without learning and good bringing up, is a blind guide; Learning without nature wanteth much, and use without the two former is unprofitable.

Nature being alwaies in a perpetual motion, desireth to be driven to the better part, or else she sufferreth her self to be weighed down as a ballance to the worser.

Nature is our best guide, whom if we follow, we shall never go astray. *Arist.*

Nature friendly sheweth us by many signes what she would, what she seeketh, and what she desireth; but man by some strange mean waxeth deaf, and will not hear what she gently counselleth.

Nature is a certain strength and power, put into things created by God, who giveth to each thing that which belongeth unto it.

Quod satiare potest dives natura ministrat,
Quod docet infrenis gloria, sine caret.

Hoc genere hominum à natura datum, ut qui in familia laus aliqua sotè floruerit, hanc fere qui sunt ejus stirpis (quod fermè hominum ad memoriam patrum virtute celebratur) cupidissimè persequuntur.

Of Life.

Defin. *Life, which we commonly call the breath of this world, is a perpetual battel, and a sharp skirmish, wherin we are one while hurt with envy, another while with ambition, and by and by with some other vice, beside the sudden assets given upon our bodies by a thousand sorts of diseases, and flouds of adversities upon our spirits.*

LIfe is a pilgrimage, a shadow of joy, a glasse of infirmity, and the perfect path-way to death.

All mortal men suffer corruption in their souls through vice; and in their bodies through worms.

It is a miserable life where friends are feared, and enemies nothing mistrusted.

It is better not to live, then not to know how to live. *Salust.*

It is hard for a man to live well, but very easie to die ill.

If a good man desire to live, it is for the great desire he hath to doe good; but if the evil desire to live, it is for that they would abuse the world longer.

The children of vanity call no time good, but that wherein they have according to their own desire, and doe nothing but follow their own filthy lusts.

Mans life is like lightning, which is but a flash; and the longest date of years but a bavens blaze.

Men can neither inlarge their lives as they desire; nor shun that death which they abhorre. *Menan.*

A detestable life removeth all merit of honourable burial.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue. *Guevara.*

The man that desireth life, and feareth death, ought carefully to govern his tongue.

Life is short, yet sweet. *Euripi.*

Life to a wretched man is long, but to him that is happy, very short. *Menan.*

Mans life is a warfare. *Seneca.*

The mortal life which we enjoy, is the hope of life immortal. *Aug.*

An undefiled life is the reward of age. *Aug.*

The

No man is so old, but thinketh he may yet live another year. *Hieron.*

The breath that maintaineth life, endeth it.

A good life is the readiest way to a good name, *Aureli.*

Better it is to be carefull to live well, then desirous to live long.

A long life hath commonly long cares annexed with it.

Most men in these daies will have precepts to be ruled by their life, and not their life to be governed by precepts.

Fools when they hate their life, will yet desire to live, for the fear which they have of death. *Crates.*

Mans life is lent him for a time, and he that gave it, may justly demand it when he will.

They live very ill, who alwaies think to live.

To a man in misery life seemeth too long, but to a worldly minded man living at pleasure, life seemeth too short. *Chilo.*

What a shame is it for men to complain upon God for the shortness of their life, when as they themselves, as short as it is, doe through riot, malice, murthers, care and warres, make it much shorter, both in themselves and others? *Theophrastus.*

——— hoc est
Vivere bis, vitâ posse priore frui.
Est nostra vino vita quam simillima
Acescit, est quam reliqua parva portio.

Of the Soul.

Defin. *The Soul is a created substance, invisible, incorporeal, immortal, resembling the image of her Creatour, a spirit that giveth life to the body whereunto it is joyned: a nature alwaies moving it self, capable of reason and the knowledge of God, to love him,*

him, as being meet to be united to him through love to eternal felicity.

THe greatest thing that may be said to be contained in a little room, is the Soul in a mans body. *Plato.*

An holy and undefiled Soul is like Heaven, having for her Sun, understanding, and the zeal of Justice and Charity; for the Moon, Faith; and Virtues for the Stars.

Every soul is either the Spouse of Christ, or the adultaresse of the Devil. *Chrys.*

The mind is the eye of the soul. *Plat.*

The Soule is compounded of Understanding, Knowledge, and Sense; from which all Sciences and Arts proceed, and from these she is called reasonable.

The Soul is divided into two parts, the one Spiritual or Intelligible, where the discourse of reason is; the other brutish, which is the sensual will of it self, wandring where all motions contrary to reason rest, and delighting only to dwell where evil desires doe inhabit.

The actions of the soul, are will, judgment, sense, conceiving, thought, spirit, imagination, memory, and understanding.

The Incomparable beauty of the Soul, is Prudence, Temperance, Fortitude, and Justice.

All the felicity of man, as well present as to come, dependeth on the Soul. *Clem.*

The Soul is the organ and instrument of God, whereby he worketh in us, and lifteth us up to the contemplation of his Divine power and Nature.

The sweetest rest and harbour for the Soul, is a conscience uncorrupted.

The Soul payeth well for hire in the body, considering what she there suffereth.

The

The soul of the just man is the seat of wisdome, *Aug.*

The body is the sepulchre of a dead soul.

The soul is the breathing of God. *Ambr.*

If the soul be good, the stroke of death cannot hurt thee, for thy spirit shall live blessedly in Heaven, *Basil.*

As they that have healthful bodies easily endure both cold and heat, so they that have a stayed and setled soul, have the dominion over anger, grief, joy, and all other their affections. *Plato.*

It is not death that destroyeth the soul, but a bad life.

A sound soul correcteth the naughtinesse of the body.

All mens souls are immortal, but the souls of the righteous are immortal and divine. *Socrates.*

It is good to have a regard to the health of the mind, that the body thereby may be preserved from danger.

The diseases of the body are easie to be cured, but for the malady of the mind no medicine can be found.

The pleasure of the mind excelleth the pleasures of the body.

By what other name canst thou call the soul, then God dwelling in a mans body?

It is as great charity to edifie the soul, as sustain the body. *Bern.*

The nobility of the soul is alwaies to be thought upon.

The soul in the flesh, is as amongst thorns. *Bernard.*

The soul is the natural perfection of the body, *Auvel.*

The body considereth nothing but what is present, the mind conceiveth what is past, & what is to come.

The

The soul of man is an incorruptible substance, apt to receive either joy or pain, both here and elsewhere, *Solon.*

While the soul is in the company of good people it is in joy; but when it is among evil men, it is in sorrow and heavinels.

As the body is an instrument of the soul, so is the soul an instrument of God.

The body was made for the soul, and not the soul for the body.

Look how much the soul is better then the body, so much more grievous are the diseases of the soul then the griefs of the body. *Diogenes.*

By the justice of God the soul must needs be immortal, and therefore no man ought to neglect it, for though the body die, yet the soul dieth not.

The delights of the soul are to know her maker, to consider the works of heaven, and to know her own state and being.

Tres vitales spiritus creavit Omnipotens: unum qui carne non tegitur: alium, qui carne tegitur, sed non cum carne moritur: alium, qui carne tegitur, & cum carne moritur: primus Angelorum, secundus hominum, tertius bratorum est.

Of the Senses.

Defin. *Senses are the powers of soul and body: in number five; Seeing, Hearing, Smelling, Tasting, and Touching.*

Of Seeing.

Tully would never leave, until the Eye, the Ear, the Mouth, and every sense of his Auditors were full.

The Eyes were given to men, to be as it were their watch-towers and sentinels, the guiders and leaders of the body.

Of

Of more validity is the sight of one eye, then the attention of ten ears; for in that a man seeth is assurance, and that he heareth may be an errour.

The sight, the affections, and the hands, are instruments to gather bribes.

What can saying make them believe, whom seeing cannot perswade? *S. P. S.*

A wanton eye is a messenger of an unchaste heart, *August.*

Marcus Varro was surnamed *Strabo*, for his quick sight, that from *Lelibeum*, a Province in *Sicilia*, he could tell the number of the sail of ships which came out of the haven of *Carthage*.

He that is born blind, is wiser then the deaf or dumb. *Aristotle.*

Blindness it self commends the excellency of sight. *August.*

The eye is the most precious part of the body, and therefore it is said, I will keep thee as the apple of mine eye.

The eyes are the windows of the body, or rather of the soul, which is lodged in it.

The sight is the chiefest sense, and the first mistress that provoketh men forward to the study and search-ing of knowledge and wisdome.

By hearing, not seeing, we come to the knowledge of truth.

Hearing is the preparation of the sight. *Bernard.*

That which the eye seeth, the heart is often grieved at.

The sense of the eys answereth to the element of fire.

Man only of all creatures seeth, and contemplateth at once.

Nihil est difficilius quam à consuetudine oculorum mentis aciem abducere.

Totius hominis debilitas est oculos perdidisse.

Hearing.

Hearing.

THe ear trieth the words, as the mouth tasteth meat.

To whomsoever at the first the sense of hearing is denied, to them the use of the tongue shall never be granted.

As a stone cast into the water maketh many rounds, so a sound which is begotten in the aire hath his circles, which are multiplied until they come to the ear. *Aristotle.*

The ears of a man, and the ears of an ape, are not to be moved.

Plinie writeth a wonderful example of the sense of Hearing; that the battle which was fought at Sybaris, the same was heard at Olympia, the places being above five hundred miles distant.

The sense of hearing is answerable to the element of air.

Qui audiunt, audita dicunt; qui vident, planè sciunt. Auris prima mortis janua, prima operiatur & vita. Bernardus.

Smelling.

THe sense of smelling is nearly conjoyned with the sense of tasting.

The sense of smelling is not only for pleasure but profit.

Albeit every thing that smelleth well hath not alwaies a good taste; yet whatsoever a man findeth good to his taste, the same hath also a good smell; and that which is found to have an ill relish, the same hath also a bad smell.

Sweet smels are good to comfort the spirits of the head, which are subtile and pure; and stinking savours are very hurtful for the same.

The sense of smelling agreeth with the aire & fire, because

because smells are stirred up by heat, as smoke by fire; which afterward by means of the aire are carried to the sense of smelling.

—— *Non bene olet, qui bene semper olet.*

Odorem morum fama dijudicat colore constientiæ. Bernardus.

Tasting.

THe sense of Taste, is that sense whereby the mouth judgeth of all kinds of taste.

He that hath not tasted the things that are bitter, is not worthy to taste the things which are sweet.

The judgment of taste is very necessary for mans life, and especially for the nourishment of all living creatures, because all things which earth bringeth forth, are not good for them.

This sense of Tasting answereth to the Element of aire.

Intellectus saporum est cæteris in prima lingua, homini in palato.

Gustus mercatum invisit, Euripides.

Touching.

THe sense of Touching answereth the Element of the earth; to the end it might agree better with those things that are to be felt thereby.

The vigour and sense thereof ought to be close together and throughout, and such as takes more fast and surer hold then any of the rest.

The sense of Touching, although it be the last, yet is the ground of all the rest. *Aristotle.*

One may live without Sight, Hearing, and Smelling, but not without Feeling.

Sensuum ita clara judicia & certa sunt, ut si opia naturæ nostræ detur, & ab ea Deus aliquis requirat, Contentáne sit suis integris incorruptisque sensibus, an postulet melius aliquid? non videam quod quærat amplius. Cicero.

Non aper auditu, Lynx visu, Simia gustu,
Vultur odorato, nos vincit Aranea tactu.

Of Children.

Defin. *Our children are the natural and true issues of our soul, of the same mold and temperance, begot by the work of nature, and made by the power of the Almighty.*

Children are a blessing of God, bestowed upon [illegible] for his comfort.

Children according to their bringing up, prove either great joy or great grief to their Parents.

He is happy that is happy in his children.

When we behold our children, we see a new light. *Theocritus.*

A good son is a good Citizen. *Stob.*

That child is not bound in duty to his Parents, of whom he never learned any virtuous instruction.

Whatsoever good instructions children learn in their youth, the same they retain in their age.

The wicked example of a father, is a great provocation of the son to sin.

Nothing is better to be commended in a Father, then the teaching of his children by good example, as much as by godly admonition.

Children by their lascivious and ungodly education, grow in time to be Persons most monstrous and filthy in conversation of living.

The fault is to be imputed unto the Parents, if Children for want of good bringing up fall to any unhoneſt kind of life.

And hose men which bring up horses, will first teach them to follow the bridles, so they that instruct children, ought first to cause them to give ear to that which is godly.

Men ought to teach their Children liberal Sciences,

not because those Sciences may give any Virtue, but because their minds by them are made apt to receive any virtue. *Seneca.*

Those Children which are suffered either to eat much, or sleep much, be commonly dull-witted, and unapt to learn.

As wax is ready and pliant to receive any kind of figure or print: so is a young child apt to receive any kind of learning.

The Child that hath his mind more constant then his years, yeilds many hopes of a stayed and toward age.

He that letteth his Son run at his own liberty, shall find him more stubborn then any head-strong Colt when he cometh to be broken. *Bias.*

The best stay to make thy Children to love thee when thou art old, is to teach them obedience in their youth.

Nothing sinketh deeper nor cleaveth faster in the mind of man, then those rules which he learned when he was a child.

That Son cannot but prosper in all his affairs, which honoureth his Parents with the reverence due unto them.

When thy Father waxeth old, remember the good deeds he hath done for thee when thou wast young.

Thou hast lived long enough, if thou hast lived to relieve the necessity of thy Father in his old age.

The Law of Nature teacheth us that we should by all kindness love our Parents.

Those Children that deny dutiful obedience unto their Parents are not worthy to live.

Solon made a Law, that those Parents should not be relieved in their old age by their Children, which cared not for their virtuous bringing up.

We ought to give good examples to Children, be-

cause if they see no uncomelinesse, they shall be inforced to follow goodnesse and virtue. *Xenophon.*

The Lacedemonians answered *Antipater*, that they would rather die then give him their children, which he demanded for hostages, so great account made they of their education.

Such as leave great riches to their children, without seeing them brought up honestly, are like unto them that give much Provender to young horses, but never breake them at all; for so they wax fat, but unprofitable. *Socrates.*

He which maketh his son worthy to be had in estimation, hath done much for him, although he leave him but little wealth.

Children ought to learn that which they should doe when they are men. *Aug.*

No punishment can be thought great enough for that child, which should offer violence to his Parents; whom (if there were occasion offered) he should be ready to defend with losse of his own life.

Strive not in words with thy Parents, although thou tell the truth.

Solon being asked why he made no laws for Parricides; answered, that he thought none would be so wicked.

Magnam vim, magnam necessitudinem, magnam possidet religionem paternus maternusque sanguis: ex quo siqua macula concepta est, non modo ejus non potest, verum eo usque permanat ad animum, ut summus furor atque amentia consequatur eum.

Of Youth.

Defin. *Youth is the fourth age of man: then doe men grow in body, in strength and reason, in vice and virtue; and at that age the nature of a man is known, and wherevnto he bendeth his mind, which before could*

could not be discerned, by reason of the ignorance of his age.

THe deeds that men commit in their youth, were never yet found so upright and honest, but it was thought more praiseworthy to amend them then to declare them.

Youth that heretofore delighted to trie their virtues in hard Armours, take now their whole delight and content in delicate and effeminate Amours.

Wantonnesse, liberty, youth, and riches, are alwaies enemies to honesty. *Solon.*

Youth going to warres ought to fear nothing but good and evil renown. *Eur.*

It is very requisite that youth be brought up in that part of learning, which is called Humility. *Lactan.*

A man followeth all his life long his first addressing in his youth; as if a tree blossome not in the Spring, it will hardly bear fruit in Autumn.

As the Cypresse tree, the more it is watered, the more it withereth, and the oftner it is lopped the sooner it dieth; so unbridled youth, the more it is by grave advice counselled, or due corrections controlled, the sooner it falleth to confusion.

Where vice is embraced in youth, there commonly virtue is neglected in age. *Cicero.*

Youth fireth his fancy with the flame of lust, and old age fireth his affections with the heat of love.

Young years make their account only of the glistering shew of Beauty, but gray hairs respect only the perfect substance of Virtue.

The mind of a young man is momentary, his fancy fading, his affections fickle, his love uncertain, and his liking as light as the wind, his fancy fired with every new face, and his mind moved with a thousand sundry motions, loathing that which of late he

did love, and liking that for which his loving mind doth lust, trying at the first, and freezing at the last.

The follies that men commit in their youth are causes of repentance in old age.

Cupid alloweth none in his Court, but young that can serve, fresh and beautiful to delight, wise that can talk, secret to keep silence, faithful to gratifie, and valiant to revenge his mistres injuries.

The prime of youth is as the flowers of the Pine tree, which are glorious in sight, and unsavoury in the smell.

Youth if it blush not at beauty, and carry an antidote of wisdome against flattery, folly will be the next Haven he shall harbour in.

He that in youth guideth his life by reason, shall in age find the ready foot-path from mine. *Theopomp.*

There is nothing sweeter then youth, nor swifter decreasing while it is increasing.

Young willows bend easily, and green wits are inangled suddenly.

To enter youth, that the sins of age be not imputed to them. *Syrius.*

Unpardonable are their offences, that for heaping up of riches forget to bring up their youth in honest manners.

Noble wits corrupted in their youth with vice, are more ungracious then Peasants are born barbarous.

Youth well instructed, maketh age well disposed.

He is most perfect, which adorneth youth with virtues. *Hermes.*

The better that a child is by birth, the better ought he in his youth to be instructed.

The impression of good doctrine stampt in youth, no age nor fortune can outwear.

Examples are the best lessons for youth.

The humour of youth is, never to think that good,

good, whose goodness he seeth not. S. P. S.

The death of youth is a shipwrack.

Youth ought to use pleasure and recreation but as natural ease and rest.

The instructions which are given to youth, ought not to be tedious; for being pithy and short, they will the sooner hear them, and the better keep them.

Young men are no lesse bound to their Tutors for the virtues they teach them, then to their Parents for the life they gave them.

Semper magno ingenio adolescentes refrænandi potius à gloria quàm invitandi sunt: amputanda sunt plura illi ætati, si quidnam efflorescit ingenii laudibus.

Vicin: est lapsibus juventus, quia verarum æstus cupiditatum fervore calentis ætatis inflammatur.

Of Musick.

Defin. *Musick is an inseachable and excellent art, in which by the true concordance of sounds, a sound of harmony is made, which rejoiceth the spirits, and unloadeth grief from the heart, and consisteth in time and number.*

THe most commendable end of Musick is the praise of God.

Disagreeing Musick, and vain pastimes, are the hindrance of delight.

The brutish part of the soul depending of the feeding beast without reason, is that which is pleased and ordered by sounds and musick.

Musick is fitter for funerals then feasts, and rather meet for passions of anger then dalliance and delight. *Eur.*

Musick used moderately, like sleep, is the bodies best recreation.

Love teacheth musick, though a man be unskilful. *Plut.*

Musick is the gift of God.

The better Musick, the more delighted in.

To sing well, & live ill, is abominable before God.

Nothing ravisheth the mind sooner then Musick, and no musick is more sweet then mans voice.

There is no law to be compared with Love, nor any Art to the Art of Musick.

The ignorance of Musick hindereth the understanding of the Scriptures.

One day takes from us the credit of a hearer, and one musick extinguisheth the pleasure of another.

Musick overcometh the heart, and the heart ruleth all the other members.

Beauty is no Beauty without Virtue, nor Musick no Musick without Art.

Musick is a comfort to the mind oppressed with melancholy.

That Musick loseth most his sound and grace, which is bestowed upon a deaf man.

It is impossible with great strokes to make sweet Musick.

The loud sound of Drummes and Trumpets, is counted a Captains warfaring Musick. *Riae.*

Shame and Danger are Prides musicians.

Hope is griefs best Musick, and overcomes the desire of the soul.

Musick over our souls is both Queen and Mistress.

All things in this world are but the Musick of inconstancy.

Musick which comforts the mind, hath power to renew melancholy.

All things love their likes, and the most curious care the delicatest musick.

Too much speaking hurts, too much galling smarts, and too much musick glutt and distempereth.

Youth ought to exercise themselves in musick, and

to imploy their time in those harmonies which stirre up to commendable operations and morall virtues, tempering desire, greedinesse and sorrows; so much as musick consisteth in certain proportions and concord of the voice.

Musick is the Load-stone of fellowship, the chearfull reviver of dulled spirits, and sole delight of Dancing.

Silvestres homines sacer interpresque Deorum,
Cædibus & sæda victu deterruit Orpheus;
Dictus ob id lenire Tigres rabidósque Leones.
Vt quidam magnetes ferrum attrahunt, & Thea-
medes qui in Æthiopia nascitur, ferrum abigit, respuit-
que: Ita est musicæ genus quod sedet affectus, est quod
incitet.

Of Dancing.

Defin. *Dancing is an active motion of the body, which proceedeth from the lightnesse of the heart, judicially observing the true time and measure of musick.*

TIme and Dancing are Twins, begot together; Time the first-born, being the measure of all moving, and Dancing the moving of all in measure.

Dancing is Loves proper exercise.

Dancing is the child of Musick and Love.

Love brought forth the three Graces, with hand in hand, dancing an endlesse round, and with regarding eyes, that still beware that there be no disgrace found among them.

Dancing is the fair character of the worlds consent, the heavens great figure, and earths ornament.

The Virgins of *Basil*, on the festivall daies use to dance publikely, without the company and leading of men, and to sing chast Songs: and by this means Effeminacy, Idlenesse, and Lasciviousnesse being avoided,

they become the Mothers of well knit and manly Children. *Pamus.*

Pyrrhus play, which he invented in *Crete* for the Souldiers to exercise themselves in Armes, wherein he taught divers gestures, and sundry shifts in movings, whence first proceeding much, the use of Warres was a kind of Dancing in Armes, as *Dionysius Halicarnassæus*, in his seventh Book testifieth.

When the Mermaids dance and sing, they mean certain death to the Mariner.

When the Dolphins dance, some dangerous storm approacheth.

The soberer and wiser sort among the Heathen, have utterly disliked dancing, and among the old Romans it was counted a shame to dance.

Dancing is the chiefest instrument of Riot and Excesse.

Sempronia a Roman Lady, although fortunate in husband and children, and famous for her knowledge in Learning, yet was blemished with the note of Lasciviousnesse, for more then necessary expertnesse in footing a Dance.

Plato and *Aristippus* being invited to a Banquet of *Dionysius*, and being both by him commanded to array themselves in Purple, and to dance; *Plato* refused, with this answer, I am born a man, and know not how to demean my self in such womanish effeminacy. *Aristippus* arrayed himself in Purple, and prepared himself to dance, with this answer; At the Solemnities of our Father *Liber* a chast mind knoweth not how to be corrupted.

Cleisthenes, King of Sicyon, having a daughter marriageable, commanded that it should be proclaimed at the Games of Olympus, that he that would be counted *Cleisthenes* Sonne-in-Law, should within

sixty

sixty daies repair to Sicyon. When many Women had met together, *Hipoclides* the Athenian, son of *Tisander*, seemed the fineſt: but when he had trod the Laconique and Antique Meaſure, and had perſonated them with his legs and arms, *Cleiſthenes* ſtomacking it, ſaid, O thou Son of *Tiſander*, thou haſt danced away thy marriage.

Albertus the Emperour, Father of *Leiſtetus*, was wont to ſay, That Hunting was the exerciſe of a man, but Dancing of a woman.

Frederick the third Emperour of Rome, would often uſe to ſay, that he had rather be ſick of a burning Feaver, then give himſelf to dancing.

Alphonſus, that moſt puiſſant King of Aragon and Sicily, was wont to tax the Frenchmen of great lightneſſe, who the more ancient in years they waxed, the more they delighted themſelves with vain and frantick dancing.

The ſame *Alphonſus*, when he had beheld a woman dance very laſciviouſly and impudently, Behold, quoth he, by and by *Sibylla* will deliver an Oracle: he reputing dancing to be a kind of furiouſneſs; *Sibylla* the Propheteſſe never yeilding any Oracle, except poſſeſſed firſt with a fury.

The ſame noble King, hearing that *Scipio* was wont to recreate himſelf with dancing, ſaid, that a Dancer did differ nothing from a Mad man, but only in the length of time: the one being mad ſo long as he liveth, the other whileſt he danceth. *Alphon.*

The Romans, Lacedemonians, and other well ordered Common-wealths, baniſhed out of their Countries all vain pleaſure, and above all, Dancing, as ſerving for none other uſe, but to effeminate young men, and to allure them to vice.

No man danceth except he be drunk or mad. *Tully.*

The virtuous Maurons by dancing have oftentimes loſt

lost their Honours which before they had long nourished, and Virgins by it learn that which they had been better never to have known. *Plutarch.*

Tully finding fault with an enemy of his, called him in derision a brave Dancer.

They which love Dancing too much, seem to have more brains in their feet then their head, and think to play the fools with reason. *Terence.*

A lamentable tune is the sweetest musick to a wofull mind. *S. P. S.*

Musick is the sweet meat of sorrow.

In the sea of Histories, mention is made of an Archbishop of Magdeburge, who broke his neck dancing with a Damsell.

He danceth well to whom Fortune pipeth.

Socrates, which was now pronounced by the Oracle of *Apollo*, to be the wisest man in all Greece, was not ashamed in his old age to learn to dance, extolling dancing with wonderfull praises.

It is necessary that our foot-steps be as well ruled, as our words ought to be.

God threatned the daughters of Sion, for that they went winding and prancing, making their steps to be heard again.

Apud antiquos tanto in pretio habita est salutatio, ut populi præsides & Antesignani Præsultorum nomine honorarentur.

Saltatio non ad pudicos, sed adulteros pertinet.

Of Man.

Defin. *Man is a creature made of God, after his own Image, just, holy, good, and right by nature; and compounded of soul and body: of soul which was inspired of God with spirit and life; and of a perfect naturall body, framed by the same power of God.*

A Man may be without fault, but not without sin. *Aug.*

Man was created to set forth the glory of his Creatour, and to speak and doe those things which are agreeable unto him, through the knowledge of his benefits.

Man is nothing but calamity it self. *Hero.*

Mans nature is desirous of change.

Man was wonderfully created, more wonderfully redeemed. *August.*

Man is the example of Imbecillity, prey of Time, sport of Fortune and Envy, the Image of Unconstancy, and the very seat of Flegme, Choler, and Rheumes. *Plut.*

A good man alwaies draweth good things out of the treasure of his heart, and a wicked man that which is wicked. *Chrys.*

Man is so excellent a creature, that all other creatures are ordained for his use.

The duty of a man consisteth in knowing of his own nature, in contemplating the Divine nature, and in labour to profit others.

Man is only a breath and a shadow, and all men are naturally more enclined to evil then good nesse, and in their actions are frail and unconstant as the shadow of smoak.

The end of mans knowledge is Humiliation and Glory. *Bonaven.*

Man wilfully minded depriveth himself of all happinesse.

Miseries have power over man, not man over miseries.

To the greatest men the greatest mischiefs are incident.

Whatsoever chanceth to one man, may happen likewise to all men.

Man.

Man by nature keepeth no measure in his actions, but is carried away through violence of his sundry passions.

No creature but man hath any knowledge of God.

Man hath no power over his life, but lives ignorant of the certain time of his death, even as a beast, only comforting himself with confidence.

To every man belongeth two powers, a desire and an opinion; the first body-bred, leading to pleasure; the other soul-bred, leading to good things. *Cicero.*

Opinion and desire hold in man great controversies: for when opinion is victor, then he is sober, discreet, and chaste; but when desire overcometh, he is riotous, wild, and unsatiate.

All men naturally have some love and liking of the truth.

All things are resolved into those things whereof they are compounded; the body of man being earth, shall return to earth; and the soul being immortal, shall enter into immortality.

A man that passeth his life without profit, (as one unworthy to live) ought to have the rest of his life taken from him. *Plato.*

As much as a man is from head to foot, so much is he between his two longest fingers ends and arms stretched. *Pliny.*

All men are by nature equal, made all of the earth by one Workman; and, howsoever we deceive our selves, as deer unto God is the poor Peasant as the mighty Prince. *Plato.*

Misery then seemeth to be ripe for man, when he hath age to know misery.

The Philosophers knew mans imperfections, but could never attain to know the true cause of them.

Nonne vides hominum ut celsos ad sidera vultus

Sustulerit

Sustulerit Deus, ac sublimia finxerit ora,
Dum pecudes, volucrúmq; genus, formásq; ferarum,
Segnem atque obscenam passum stravisset in alvum?

Of Choice.

Defin. *Choice doth belong unto the mind, and is either of the power of knowing, or of appetite: it is the will of man, and more noble part of his mind, alwaies joyned with reason.*

HE that makes his choice without discretion, doth sow his Corn he wots not when, and reaps he knows not what.

It is better to brook an inconvenience then a mischief; and to be counted a little fond then altogether foolish.

In chusing a Wife, chuse her not for the shape of her body, but for the good qualities of her mind; not for her outward person, but her inward perfection.

He that chuseth an apple by the skin, and a man by his face, may be deceived in the one, and overshot in the other.

He that is free and willingly runneth into Fetters, is a fool; and whosoever becometh Captive without constraint, may be thought either wilful or witless.

If the eye be the chuser, the delight is short; if the will, the end is want; if reason, the effect is wisdome. *Theopomp.*

If thou chuse beauty, it fadeth; if riches, they wast; if friends, they wax false; if wisdome, she continues.

Chuse thy friend not by his many vowes, but by his virtuous actions: for who doth well without boast, is worthy to be counted a good man; but he that vows much, and performs nothing, is a right worldling. *Chilo.*

In chusing a Magistrate, respect not the Riches he

hath

nath, but the Virtues he enjoyeth; for the rich man in honour feareth not to covet, the virtuous man in all fortunes is made for his Countrey: *Solon.*

It is a presage of good fortune to young Maidens, when flowers fall from their hats, falshood from their hearts, and inconstancy from their choice.

Choice is soonest deceived in these three things, in Brokers wares, Courtiers promises, and Womens constancy.

Jealousie is the fruit of rash election. *S. P. S.*

We chuse a fair day by the gray morning, the stout moyle by his sturdy limbs; but in the choice of pleasures, we have not election, sith they yeild no use. *Bodinus.*

Zeno, of all virtues made his choice of Silence; for by it, saith he, I hear other mens imperfections, and conceal mine own.

All sweet choice is sowre, being compared with the sowre choice of sweet love.

Who chuseth love, chuseth fear and tears.

After the choice of a momentary pleasure ensueth an endlesse calamity.

Artemisia the Queen, being demanded what choice should be used in love, quoth she, Imitate the good Lapidaries, who measure not the nature of the stone by the outward hew, but by the inward virtue.

So many Countreys, so many laws; so many choices, so many severall opinions.

He that chuseth either love or loyalty, will never chuse companion.

A little pack becomes a small Pedlar, and a mean choice an humble conceit.

Electio non est de præterito, sed de futuro. Plu.

Liber esse non potest, cui affectus imperant; & cupiditates dominantur.

Of

Of Marriage.

Defin. *Marriage being the chief ground and preservation of all societies, is nothing else but a communion of life between the husband and the wife, extending it self to all the parts that belong to their house.*

NUptial faith violated, seldome or never scapes without revenge. *Cra.*

There is no greater plague to a married woman, then when her husband discharged on her back all his jarres, quarrels, and passions, and reserveth his pleasures, joyes, and company for another.

Let men obey the Laws, and women their husbands wills. *Socrat.*

Barren marriages have many brawls. *Basil.*

Humble wedlock is better then proud virginity. *Aug.*

It is not meet that young men should marry yet, and old men never. *Diog.*

Marriage is an evil to be wished.

A woman without Dowry hath no liberty to speak. *Eurip.*

Unhappy is that man that marrieth being in poverty.

A woman bringeth a man two joyfull daies, the first her marriage, the second her death. *Stobeus.*

A man in making himself fast undoeth himself.

Old age and marriage are alike; for we detest them both, and once possessed, then we repent. *Hesiod.*

Give thy wife no power over thee, for if thou suffer her to day to tread upon thy foot, she will not stick to morrow to tread upon thy head.

Amongst the Rhodians, the Fathers were commanded in marrying their Sons to travel but one day; to marry one virtuous daughter, to travel ten years. *Aurel.*

No man suffereth his wife much, but he is bound to suffer more. *Aurel.*

The Grecian Ladies counted their years from their marriage, not their birth.

The Cappians made a law, that he which married after he had passed fifty years, should at the common assemblies and feasts, sit in the lowest and vilest place, as one that committed a fact repugnant to nature, terming him nought else but a filthy and doting old Lecher.

He that marrieth one fair and dishonest, wedded himself to a world of miseries; and if to one beautifull and never so virtuous, yet let him think this, he shall have a woman, and therefore a necessary evil.

Such as are desirous to marry in haste, have oftentimes sufficient time to repent at leisure.

If thou marry in age thy wives fresh colours will breed in thee dead thoughts and suspicion, and thy white hairs her loathsomness and sorrow.

Cleobulus meeting with his Son *Iroas*, solemnizing the ceremony of Marriage, gave him in his hand a branch of benbane; meaning by this, that the virtuous disposition of a Wife is never so perfect, but it is interlaced with some froward fancies.

Inequality in marriage is often an enemy to love. *Bias.*

The roundest Circle hath his Diameter, the favourablest Aspects their incident Oppositions, and marriage is qualified with many trifling griefs and troubles.

He that marries himself to a fair face, ties himself oftentimes to a foul bargain. *Bias.*

A good husband must be wise in words, mild in conversation, faithful in promise, circumspect in giving counsel, careful in provision for his house, diligent in ordering his goods, patient in importunity, jealous in bringing up his youth.

A good wife must be grave abroad, wise at home,

patient

patient to suffer, constant to love, friendly to her neighbours, provident for her houshold. *Theophrastus.*

Marriage with peace is this worlds Paradise; with strife, this lifes Purgatory.

Silence and patience causeth concord between married couples.

It is better to marry a quiet Fool, then a witty Scold.

In marriage rather inquire after thy Wives good conditions then her great Dowry.

Spiritual marriage beginneth in baptisme, is ratified in good life, and consummated in a happy death.

Thales seeing *Solon* lament the death of his Son, said, That for the prevention of such like troubles he refused to be married.

He which would fain find some means to trouble himself, needs but to take upon him either the government of a Ship, or a Wife. *Plaut.*

A chast Matron by obeying her husbands will hath rule over him.

The first conjunction of mans society is Man and Wife.

Qui cogitat de nuptiis, non cogitat bene;
Cogitat enim, contrahit debinc nuptias.
Malorum origo quum sit hæc mortalibus.
Dotatam enim si forte pauper duxerit,
Non jam ille conjugem, sed habet heram sibi,
Cui servit: at si pauper aliquam duxerit,
Nil offerentem, servus ille rursum erit,
Dum vitium utrique, non sibi tantum parat.
Duxitne sedam? vita debine acerba erit,
Et jam pigebit ingredi limen domus.
Duxitne formosam? nihilo erit hæc magis
Sui mariti quam sui vicina.
Ita in alterod necesse est ut incidat malum.

Of

Defin. *chastity is the beauty of the soul and purity of life, which refuseth the corrupt pleasures of the flesh, and is only possessed of those who keep their bodies clean and undefiled, and it consisteth either in sintere Virginity, or in faithfull matrimony.*

CHastity is of small force to resist, where wealth and dignity joyned in league are armed to assault.

Pure Chastity is beauty to our soul, grace to our bodies, and peace to our desires. *Salon.*

Frugality is the signe of Chastity.

Chastity in Wedlock is good, but more commendable it is in Virginity and Widowhood.

Chastity is a vertue of the soul, whose companion is Fortitude. *Amb.*

Chastity is of no account without Humility, nor Humility without Chastity. *Greg.*

Chastity is the seal of Grace, the staffe of devotion, the mark of the just, the crown of Virginity, the glory of life, and a comfort in Martyrdome.

Chastity groweth cheap, where gold is not thought dear.

The first degree of Chastity is pure Virginity, the second, faithfull Matrimony.

Idleneſſe is the enemy to Chastity.

As Humility is necessary, so Chastity is honorable.

Chastity, Humility, and Charity, are the united vertues of the soul.

Chastity without Charity is a lamp without oyle.

Chastity and Modesty are sufficient to enrich the poor; rather make choice of honesty and manners, then looseneſs of behaviour with great lands and rich possessions.

Chastity is known in extremity, and crowned in the end with eternity.

If Chastity be once lost, there is nothing left praiseworthy in a woman. *Niph.*

The first step to Chastity, is to know the fault, the next to avoid it.

Though the body be never so fair, without Chastity it cannot be beautiful.

Beauty by Chastity purchaseth praise and immortality.

Beauty without Chastity is like a Mandrake Apple; comely in shew, but poysonful in tast.

Feasts, Dances, and Playes, are provocations to unchastity. *Hieron.*

Beauty is like flowers of the spring, and Chastity like the starres of Heaven.

Where necessity is joyned to unchastity, there authority is given to uncleanness: for neither is she chast which by fear is compelled, neither is she honest which with need is obtained. *Aug.*

A wandring eye is a manifest token of an unchast heart.

Gracious is the face which promiseth nothing but love, and most celestial the resolution that lives upon Chastity.

The true modesty of an honest man striketh more shame with his presence, then the sight of many wicked and immodest persons can stirre to filthiness with their talkings.

Chastity with the reins of reason bridleth the rage of lust.

Doe not say thou hast a chast mind, if thine eye be wanton, for a lascivious look is a signe of an inconstant heart. *Bern.*

Amongst all the conflicts of a Christian soul, none is more hard then the warres of a chast mind; for the sight

fight is continual, and the victory rare. *Cyprian.*

A chaste eare cannot abide to hear that which is dishonest.

——— *Nulla reparabilis arte*
Læsa pudicitia est: deperit illa semel.
Hæc est cum forma magna pudicitia.

Of Content.

Defin. *Content is a quiet and setled resolution in the mind, free from ambition and envy, aiming no further then at those things already possessed.*

COntent is great riches, and patient poverty is the enemy of Fortune.

Better it is for a time with content to prevent danger, then to buy fained pleasures with Repentance.

He that cannot have what he would, must be content with what he can get.

Content is sweet sawce to every dish, and pleasantest a singular portion to prevent a mischief.

Content is more worth then a kingdome, and love no lesse worth then life.

A wise man preferreth content before riches, and a clear mind before great promotion.

Misery teacheth happy content. *Solon.*

What can be sweeter then content, where mans life is allowed in nothing more then in wretchednesse?

Content makes men Angels, but Pride makes them Devils.

Many men lose by desire, but are crowned by content. *Plato.*

To covet much is misery, to live content with sufficiency is earthly felicity.

To will much is folly, where ability wanteth; to desire nothing is content, that despiseth all things.

The riches that men gather in time may fail, friends may wax false, hope may deceive, vain-glory may

may tempt, but content can never be conquered.

Content is the blessing of Nature, the salve of poverty, the master of sorrow, and the end of misery.

To live, nature affordeth: to live content, wisdome teacheth.

Content, though it lose much of the world, it partakes much of God.

To live to God, to despise the world, to fear no misery, and to flie flattery, are the ensignes of content.

What we have by the world is misery, what we have by content is wisdome. *Anrel.*

The eyes quiet, the thoughts medicine, and the desires mithridate, is content.

To be content kills adversity if it assault, dries teares if they flow, staies wrath if it urge, wins heaven if it continue.

He is perfectly content, which in extremes can subdue his own affections.

No riches are comparable to a contented mind. *Plut.*

He that is patient and content in his troubles, preventeth the poyson of evil tongues in their lavish talkings.

Content and Patience are the two vertues which conquer and overthrow all anger, malice, wrath and backebiting.

To live content with our estate, is the best means, to prevent ambitious desires.

——— *Nemo, quam sibi sortem*
Seu ratio dederit, seu sors objecerit, illâ
Contentus vivit, Horace. *Vivitur parvo bene.*

Of Constancy.

Defin. *Constancy is the true and unmoveable strength of the mind, not puffed up in prosperity, nor depressed in adversity: it is sometimes called Stability and*

Perseve-

Perseverance, sometimes Pertinacy, the last part of Fortitude.

CONstancy, except it be in truth, and in a good cause, is impudency.

It is the part of constancy to resist the dolours of the mind, and to persevere in a wel-deliberated action. *Arist.*

Constancy is the health of the mind, by which it understood the whole force and efficacy of Wisdome. *Cic.*

He that hath an inconstant mind, is either blind or deaf.

Constancy is the daughter of Patience and Humility. *Niphus.*

Constancy is the mean between elation and dejection of the mind, guided by reason. *Plato.*

Constancy is the only *Nepenthes*, which who so drinketh of forgetteth all care and grief.

Nothing in the world sooner remedieth sorrows then constancy and patience, which endureth adversity ad violence, without making any shew or semblance. *Agrippa.*

It is the lightness of the wit rashly to promise what a man will not, nor is not able to perform. *Cassiodorus.*

The blessed life is in Heaven, but it is to be attained unto by perseverance.

It is a great shame to be weary of seeking that which is most precious. *Plato.*

Many begin well, but few continue to the end. *Jer.*

Perseverance is the only daughter of the great King, the end and confirmation of all virtues, and the virtue without the which no man shall see God. *Ber.*

Perseverance is the sister of Patience, the daughter of Constancy, the friend of Peace, and the bond of Friendship.

Not

Not to go forward in the way of God is to go backward.

The constant man in adversity mourneth not, in prosperity insulteth not, and in trouble pineth not away.

In vain he runneth that fainteth before he come to the Goal. *Greg.*

The unconstant man is like *Alcibiades* Tables, fair without, and foul within.

The only way to constancy is by wisdome.

A constant minded man is free from care & grief, despising death; and is so resolved to endure it, that he remembreth all sorrows to be ended by it. *Cicero.*

Constancy is the ornament of all virtues.

He is not to be reputed constant, whose mind taketh no fresh courage in the midst of extremities. *Bern.*

Rarae felicitatis est celeritas & magnitudo, varioris diuturnitas & constantia. Demost.

Tardè aggredere, & quod aggressurus sis perseveranter prosequere.

Of Religion

Dohn. *Religion is a justice of man toward God, or a divine honouring of him in the perfect and true knowledge of his word, peculiar only to man: it is the ground of all other virtues, and the only means to unite and reconcile man unto God, for his salvation.*

NO error is so dangerous, as that which is committed in Religion, forasmuch as our salvation, quiet, and happiness consisteth thereon.

Man was created for the service of God, who ought above all things to make account of Religion.

If it be a lewd part to turn the Traveller out of his way, and so to hinder him in his journey, then are such as teach false doctrine much more to be detested; because through such a mischief they lead men to destruction. *Aug.*

Saint *Augustine* reproveth *Varro* and *Pontifex Scævola*, who were of opinion, that it was very expedient men should be deceived in Religion; because that there is no felicity or certain rest, but in the full assurance thereof, and in an infallible truth, without Divinity and the Doctrine of God, none can make any principle at all in the discipline of manners.

The word is a medicine to a troubled spirit, but being falsly taught it proveth a poyson. *Bern.*

Religion is like a square or ballance, it is the Canon and rule to live well by, and the very touch-stone which discerneth the truth from falshood.

The ancient Fathers have given three principal marks by which the true Religion is known; first that it serveth the true God; secondly, that it serveth him according to his word; thirdly, that it reconcileth that man unto him which followeth it.

Vices border upon virtues, superstition upon religion, prodigality upon bounty.

The true worship of God consisteth in spirit and truth. *Chrysost.*

Where Religion is, arms may easily be brought; but where arms are without Religion, Religion may hardly be brought in.

There can be no surer sign of the ruine of a Kingdome, then contempt of Religion.

There can be no true Religion where the Word of God is wanting.

Those men are truly religious, which refuse the vain and transitory pleasures of the world, and wholly set their minds on divine meditations.

He which is negligent & ignorant in the service of the Creator, can never be careful in any good cause.

Religion doth link and unite us together, to serve with willingness one God Almighty. It is the guide of all other virtues, and they who dot not exercise

them-

themselves therein to withstand false opinions, not like those soldiers which go to warre without weapons.

True Religion is the well tempered morter that buildeth up all estates.

The principal service of God consisteth in true obedience, which the Prophets call a Spiritual Chastity; not to swerve therefrom, nor to think that whatsoever we find good in our own eyes pleaseth him.

The knowledge of true Religion, Humility, and Patience, entertaineth Concord.

If men did know the truth, and the happiness which followeth true Religion, the voluptuous man would there seek his pleasures, the covetous man his wealth, the ambitious man his glory; sith it is the only mean which can fill the heart, and satisfie their desires; it serveth also for a guide to lead us unto God, whereas the contrary doth clean withhold us from him.

No creature is capable of Religion, but only man. *Basil.*

The first Law that should be given to men, should be the encrease of Religion and piety.

It is a very hard matter to change Religion.

Where no Religion resteth, there can be no virtue abiding. *August.*

True Religion is to be learned by faith, not by reason.

Religion is the stay of the weak, the master of the ignorant, the Philosophy of the simple, the ornary of the devout, the remedy of sin, the counsel of the just, and the comfort of the troubled.

Pure Religion and undefiled before God the Father, is this, to visit the fatherless and widows in their adversity, and for a man to keep himself unspotted of the world.

Philosophia pernasci non potest sine Christiana veraq; religione: quam præcellentem si tollis, fateor ecce & clamo, ludibrium illa, vanitas, delirium.

Oportet Principem ante omnia esse Deicolam.

Countrey or Common-weal.

Defin. *Our Countrey is the Region or Climate under which we are born, the common mother of us all; which we ought to hold so dear, that in the defence thereof we should not fear to hazard our lives.*

THere can be no affinity nearer then our Countrey. *Plato.*

Men are not born for themselves, but for their Countrey, Parents, Kindred, and Friends. *Cicero.*

There is nothing more to be desired, nor any thing ought to be more dear unto us then the love of our Countrey.

Children, Parents, Friends, are neer to us, but our Countrey challengeth a greater love; for whose preservation we ought to oppose our lives to the greatest dangers.

It is not enough once to have loved thy Countrey, but continue it to the end.

Wheresoever we may live well, there is our Country.

The resemblance of our Countrey is most sweet. *Livius.*

To some men their Countrey is their shame, and some are the shame of their Countrey.

Let no man boast that he is the Citizen of a great City, but that he is worthy of an honourable Countrey. *Arist.*

We ought so to behave our selves towards our Countrey, thankful as to a mother.

The profit of the Countrey extendeth it self to every City of the same. *Stob.*

Our Countrey, saith *Cicero*, affordeth large fields,

for

for every one to run to honour.

Our Countrey first challengeth us by nature.

The whole World is a wise mans Countrey.

Necessity compelleth every man to love his Countrey. *Eur.*

The love which we bear to our Countrey, is not piety, as some suppose, but charity; for there is no piety but that which we bear to God and our Parents.

Many love their Countrey, not for it self, but for that which they possesse in it.

Sweet is that death and honourable, which we suffer for our Countrey. *Horace.*

If it be asked to whom we are most engaged, and owe most duty, our Countrey and Parents are they that may justly challenge it.

The life which we owe to death is made everlasting, being lost in defence of our Countrey.

Happy is that death which being due to nature, is bestowed upon our Countrey.

Happy is that Common-wealth, where the people doe fear the law as a Tyrant. *Plato.*

A Common-wealth consisteth of two things, Reward and Punishment.

As the body is without members, so is the Common-wealth without laws.

Peace in a Common-wealth, is like harmony in Musick. *Augast.*

Men of desert are least esteemed of in their own Countrey. *Eras.*

Nescio qua natale solum dulcedine cunctos
Ducit, & immemores non sinit esse sui. Ovid.

Omnibus qui patriam conservarint, adjuverint, auxerint, certus est cœlo & definitus locus, ubi beati ævo sempiterno fruantur. Cicero.

Of Hope.

Defin. *Hope is that virtue whereby the mind of man putteth great trust in honest and weighty matters, having a certain and sure confidence in him for: and this hope must be strongly grounded upon a sure expectation of the help and grace of God, without which it is vain and imprisell.*

TO be clean without hope, is a hap incident to the unhappy man.

He that will lose a favour for a hope, hath some wit, but small store of wisdome. *Plat.*

Fortune may take away our goods, but death cannot deprive us of hope.

Hopes above Fortune are the fore-runners of deep falls.

If thou chance to love, hope well whatsoever thy hap be.

That which is most common is Hope.

Hope is a waking man's dream.

To [illegible] in the creature, is to despair of the Creator. *Greg.*

Vain is the hope that doth not fear God.

This mortal life is the hope of the immortal. *Aug.*

They only hope well who have a good conscience.

Hope is the companion of love.

Hope cannot be without faith.

Hope is the god of the wretched. *Bez.*

Hope grounded on God never faileth; but built on the world it never thriveth.

Hope apprehendeth things unseen, and attaineth things by continuance. *Plato.*

The evenings hope may comfort the mornings misery.

Hope is the fools gold, the Merchants mates comfort, the Souldiers companion, and the ambitious mans poyson.

Hope

Hope of life is vanity, hope in death is life, and the life of hope is virtue.

Hope waiteth on greek mens tongues, and beguileth believing followers.

Sweet words beget hope, large protestations nourish it, and contempt kills it.

He that supposeth to thrive by hope, may happen to beg in misery. *Bion.*

The apprehension of hope derideth grief, and the fulness of hope consumeth it.

As all metals are made of Sulphur, so all pleasures proceed from hope.

As the one part laboureth for the conservation of the whole body, so hope for the accomplishment of all desires.

Sadness is the punishment of the heart, hope the medicine of distress. *Crates.*

Hope is a pleasant passion of the mind, which doth not only promise us those things that we most desire, but those things also which we utterly despair of.

Our high hopes have oftentimes hard fortunes; and such as reach at the tree, commonly stumble at the root.

To hope for requital of benefits bestowed, may rather be counted usury then virtue.

A cowardly lover without hope, shall never gain fair love without good fortune.

To hope against all hope, is the excellence of a mighty resolution.

In a little place is hid a great treasure, and in a small hope a boundless expectation.

Confidence, except it be guided by modesty, and proceed from judgment, may rather be called arrogancy then hope.

Hope of all passions is the sweetest and most pleasant, and hereof it is said, that hope only comforteth the miserable.

Hope is the Governour of men.

Perdicas seeing *Alexander* largely bestow many benefits upon his friends, asked him, what he would leave for himself? he answered, Hope.

A good and virtuous man ought alwaies to hope well, and to fear nothing.

Hope is the beginning of victory to come, and doth prelage the same. *Pind.*

Sola spes hominem in miseriis consolari solet.
Miserum est timere cum speres nihil.

Of Charity.

Defin. *Charity is the indissoluble band of God with us, whereby we are inflamed with the love of him, for that which we owe unto him, and thereby are induced to love our neighbours for the love of God.*

CHarity is the scope of all Gods Commandements. *Chrys.*

Charity delayed is half lost.

Charity ransoneth us from sin, and delivereth us from death.

Charity encreaseth Faith, begetteth Hope, and maketh us at one with God.

As the Body without the Soul enjoyeth no life, so all other virtues without Charity are cold and fruitlesse.

Charity is a good and gracious effect of the Soul, whereby mans heart hath no fancy to esteem any things in this world, before the study to know God.

The Charitable man is the true lover of God. *Severus.*

As the Sun is to the world, and life to the body, so is Charity to the heart.

Charity resembleth fire, which enflameth all things it toucheth. *Eras.*

Charity

Charity in adversity is patient, in prosperity temperate, in passions strong, in good works quick, in temptations secure, in hospitality bountiful, amongst her true children joyful, amongst her false friends patient.

Charity in the midst of injuries is serene, in heart bountiful, in displeasures meek, in concealing evils innocent, in truth quiet, at others misfortunes sad, in virtues joyful.

Charity in adversity fainteth not, because it is patient; and revengeth not injuries, because it is bountifull.

He that truly loveth, believeth and hopeth. *August.*

By Charity one seeth the glorious light of God. *August.*

He alwaies hath to give that is full of Charity. *Bernard.*

To love with all the soul, is to love wisely; to love with all the strength, is manfully to suffer for truth; to love with all our heart, is to preferre the love of God before all things that flatter us. *Aug.*

The measure in loving God, is to love him without measure. *Bernard.*

Charity is the way of man to God, and the way of God to man. *Aug.*

If any man wax drunk with the love of God, he is straightwaies apt and ready to all good; he laboureth and is not weary, he is weary and feeleth it not; the malicious mock him, and he perceiveth it not. *Ber.*

The love of God hath power to transform man into God.

Charity maketh a man absolute and perfect in all other vertues.

Neither the multitude of travels, nor the antiquity of service, but the greatness of charity increaseth the reward.

The nature of charity is to draw all things to it self, and to make them participate of it self. *Lactan.*

God is charity, what thing is more precious? and he that dwelleth in charity, dwelleth in God; what thing is more secure? and God in him; what thing is more delectable?

There is no virtue perfect without love, nor love without charity.

Charity is never idle, but worketh for him it loveth.

The greatest argument of godly love is to love what God loveth.

Charitable love is under no rule, but is lord of all laws, and a boundless Emperour.

There is true charity where two several bodies have one united heart.

Of charity mixed with mockery followeth the truth of infamy. *Pythag.*

Charity is the child of Faith, and the guide to everlasting felicity.

All charity is love, but not all love charity. *Aug.*

The filthy effects of bribery hinder exceedingly the works of nature. *Plato.*

Charity causeth men to forsake sin, and embrace virtue.

Charity is a word used of many, but understood of few.

By charity with God we learn what is our duty towards man.

By charity all men, especially Christians, are linked and bound in conscience to relieve one another.

It is the true property of a charitable minded man, lovingly to invite the poor, courteously to intreat them, and quickly to suffer them to depart.

A poor man being in charity is rich, but a rich man without charity is poor. *August.*

Charity

Charity and Pride doe both feed the poor; the one to the praise and glory of God, the other to get glory and praise amongst men.

Tyrannorum vita est in qua nulla est charitas, nulla fides, nulla stabilis benevolentia, fiducia; omnia semper suspecta & solicita sunt, nullus locus amicitiæ.

Prata & arva, pecudum greges ligantur isto modo, quòd fructus ex iis capiuntur, hominis charitas & amicitia tuita.

Of Humility.

Defin. *Humility is a voluntary inclination of the mind, grounded upon a perfect knowledge of our own condition: a virtue by the which a man in the most true consideration of his inward qualities, maketh least account of himself.*

HE that gathereth virtues without humility, casteth dust against the wind. *Greg.*

As *Demosthenes* being demanded what was the first precept of Eloquence, answered, To pronounce well: being asked what was the second, answered the like, and so the third; so the precepts of Religion, the first, second, and third, is Humility.

It is no commendation to be humble in adversity, but in the midst of prosperity to bear lowly sail deserveth great praise.

Pride perceiving humility to be honourable, desires oft-times to be covered with the cloak thereof; for fear lest appearing alwaies in his own likeness, he should be little regarded. *Demost.*

The chief point of mans humility consisteth in this, to subject his will unto the will of God.

Happy is that man, whose calling is great and spirit humble.

The best armour of the mind is humility.

Humility for her excelling should be the sister of true nobility. *Pontanus.*

Humi-

Humility is more necessary then virginity. *Bern.*

There are three degrees of Humility; the first, of Repentance; the second, Desire of Righteousnes; the third, Works of Mercy.

Pride wageth warre in the kingdome of Humilly. *Greg.*

Humility only is the repairer of decayed Chastity.

The easiest way to Dignity is true Humility.

True Discretion is never purchased but by true Humility.

When all vices in a manner decay in age, only Covetousnes increaseth. *Aug.*

Sith the Countrey which we desire to dwell in is high and heavenly, and the way thither lowlinesse and humility, why then desiring this Countrey doe we refuse the way? *Aug.*

Of all virtuous works, the hardest is to be humble.

Humility hath many times brought that to passe which no other virtue nor reason could effect.

To the humble minded man God revealeth the knowledge of his truth.

If thou desire to ascend where God the Father sitteth, thou must put on the humility which Christ the Son teacheth.

The virtue of Humility, is the only repairer and restorer of decayed Charity.

Humility teacheth a man how to rule his affections, and in all his actions to keep a mean.

The Spirit of God delighteth to dwell in the heart of the humble man. *Eras.*

If thou intend to build any stately thing, think first upon the foundation of humility.

As lowlinesse of heart maketh a man highly in favour with God, so meeknesse of words maketh him to sink into the hearts of men.

Humbleness of mind stirres up affection, augments benevolence,

benevolence, supporteth good equity, and preserveth in safety the whole estate of a Countrey.

Men are not in any thing more like unto their Maker, then in gentleness and humility.

Charity and humility purchase immortality.

God dwelleth in heaven: If thou arrogantly lift up thy self unto him, he will flie from thee; but if thou humble thy self before him, he will come down to thee. *Augustine.*

Humilitas animi sublimitas Christiani.

Tria sunt quæ radicata nutriunt humilitatem, assiduitas subjectionis, consideratio propriæ fragilitatis, & consideratio rei melioris.

Of old Age.

Defin. *Old age, the gift of heaven, is the long expence of many years, the exchange of sundry fortunes, and the school of experience.*

SIckness and old age are the two crouches wherein life walketh to death, arresting every one to pay the debt which they owe unto nature. *Theognis.*

It is a vain thing for him that is old to wish that he were young again.

It is a lamentable thing to be old with fear, before a man come to be old by age.

A gray beard is a certain sign of old age, but not an assured token of a good wit.

Age ought to keep a strait diet, or else will ensue a sickly life.

Hoary hairs are Embassadours of great experience. *Chilo.*

As old folk are very suspicious to mistrust every thing, so are they likewise very credulous to believe any thing.

Youth never runneth well, but when age holdeth the bridle.

Age

Age rather seeketh food for sustenance, then followeth feasts for surfeits.

The benefit of old age is liberty. *Soph.*

When all things by time decay, knowledge by age increaseth. *Arist.*

Old age enjoyeth all things, and wanteth all things, *Democrit.*

In age we ought to make more readiness to die, then provision to live: for the steel being spent, the knife cannot cut; the sun being set, the day cannot tarry; the flower being fallen, there is no hope of fruit; and old age being once come, life cannot long endure. *Aurel.*

Those that spend their youth without restraint, would lead their age without controlment.

Beware of old age, for it cometh not alone. *Eurip.*

Every age of man hath end, but old age hath none. *Cicero.*

In youth study to live well, in age to die well; for to die well is to die willingly. *Seneca.*

Old men are young mens presidents.

An old man hath more experience to make a perfect choice, then a young man skill in a happy chance.

Age directeth all his doings by wisdome, but youth doteth upon his own will.

Age having bought wit with pain and peril, foreseeth dangers, and escheweth them.

The difference between an old man and a young man is this, the one is followed as a friend to others, the other is eschewed as an enemy to himself.

The Bractmans and Gymnolophists made a Law, that none under the age of forty should marry without consent of their Seniors; lest in their choice without skill, the man, in progress of time, should begin to loath, or the woman not to love.

Old

Old men are often envied for their virtue, but young men pitied for their vice.

Old men by reason of their age, and weakness of their strength, are subject to sundry imperfections, and molested with many diseases. *Patavius.*

Gray hairs oft-times are intangled with love, but stayelesse youth intrapped with lust.

Age is more to be honoured for his wisdome, then youth commended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, and his affections not fleeting; he chuseth without intension to change, and never forsakes his choice till death make challenge of his life.

The old Cedar tree is lesse shaken with the wind then the young bramble; and age farre more stayed in his affairs then youth.

Old men are more meet to give counsel, then fit to follow warres. *Bias.*

Though young men excell in strength, yet old men exceed in stedfastnes.

Though all men are subject to the sudden stroke of death, yet old men in nature seem neareſt to their grave.

Age is a Crown of Glory, when it is adorned with righteousnes; but the dregs of dishonour, when it is mingled with mischief.

Honourable age consisteth not in the term of years, neither is it measured by the date of many daies; but by godly wisdome, and an undefiled life.

Age is forgetful, and gray hairs are declining steps of strength.

Age is given to melancholy, and many years are acquainted with many dumps.

Age speaketh by experience, and liketh by trial, but youth leaneth unto wit, which is void of wisdome.

He that will not be advised by age, shall be deceived by youth. Old

Old age is the forerunner of death.

Age & Time are two things which men may forethink of, but never prevent.

Men of age fear and foresee that which youth never regardeth.

Old folks oft-times are more greedy of coyn, then careful to keep a good conscience.

Age may be allowed to gaze at beauties Blossomes, but youth must climbe the Tree and enjoy the fruit.

Nature lendeth age authority, but gentleness of heart is the glory of all years.

Children are compared to the Spring-time; Striplings to Summer season; youth to Autumn; and old men to Winter.

An old man ought to remember his age past, and to bethink himself how he hath spent his time: if he find himself faulty, in neglecting such good deeds as he might have done, he ought forthwith to be carefull to spend the remainder of his life in liberality towards the poor.

Old men are commonly covetous, because their getting daies are past.

It is a great shame for an old man to be ignorant in the principles of Religion.

An old man ought to be reverenced for his gravity sooner then for his gray hairs.

If young men had knowledge, and old men strength, the world would become a new Paradise.

A man aged and wise, is worthy of a double reverence.

Infancy is but a foolish simplicity, full of lamentations and harms, as it were laid open to a main sea without a stern.

Youth is an indiscreet heat, outragious, blind, heady, violent and vain.

Non est senectus (si tu optimus, pater.)

Omne

Onus gravissimum; sed impatientiæ
Qui fert, sibi ipse est author illius mali:
Patienter at quo sibi quietem comparat,
Dum dexterè ejus moribus se accommodat,
Nec ulli solum detrahit molestiam,
Accersit aliquam sed voluptatem sibi.
Si navigandum sit quatuor per dies,
De commeatu cura nobis maxima;
At si in senectam quid licet comparare,
Non instruemus nos eo viatico.

Of Death.

Defin. *Death is taken three manner of waies; the first is the separation of the soul from the body, with the dissolution of the body, until the resurrection: the second is death of sin, with he is said to be dead, which lyeth sleeping in sin: the third is eternal death, unto which the wicked shall be condemned in the day of the general Judgment.*

DEath is the Law of Nature, the tribute of the flesh, the remedy of evils, and the path either to heavenly felicity, or eternal misery. *Heraclit.*

Destiny may be deferred, but can never be prevented.

An honourable death is to be preferred before an infamous life.

That man is very simple that dreadeth death, because he feareth thereby to be cut off from the pleasures of this life.

Death hath his root from sin. *Aug.*

Death is the end of feat, and beginning of felicity.

There is nothing more certain then death, nor any thing more uncertain then the hour of death.

No man dieth more willingly then he that hath lived most honestly.

It is better to die well, then to live wantonly. *Sen.*

Death it selfe not so painful as the fear of death is unpleasant.

Death is the end of all miseries, but infamy is the beginning of all sorrows. *Plut.*

While men seek to prolong their life, they are prevented by some suddain death.

While we think to flie death, we most earnestly follow death.

What is he that being lusty and young in the morning, can promise himself life until the evening?

Many men desire death in their misery, that cannot abide his presence in the time of their prosperity.

An evil death putteth great doubt of a good life, and a good death partly excuseth an evil life.

The death of evil men is the safety of good men living. *Cicero.*

He that every hour feareth death, can never be possessed of a quiet conscience.

Nothing is more like to death then sleep, who is death eldest brother. *Cic.*

There is nothing more common then sudden death, which being considered by the great Philosopher *Democrates*, he therefore warned the Emperour *Adrian*, and such other as lived at their pleasure and ease, in no wise to forget how in a very short moment they should be no more.

Death woundeth deadly, without either dread or dalliance.

Sith death is a thing that cannot be avoided, it ought of all men the lesse to be feared.

By the same way that life goeth, death cometh. *Aug.*

Nature hath given no better thing then death. *Plin.*

The most profitable thing for the world, is the death of the covetous and evil people.

Death

Death is common to all persons, though to some one way, and to some another.

If we live to die, then we die to live.

All things have an end by death, save only death, whose end is unknown.

Death is metaphorically called, the end of all flesh. *Arist.*

The last cure of diseases is death.

Death despiseth all riches and glory, and ruleth o-over all estates alike. *Boetius.*

None need to fear death, save those that have committed so much iniquity, as after death deserves damnation. *Socra.*

Wisdome maketh men to despise death, it ought therefore of all men to be imbraced as the best remedy against the fear of death. *Hermes.*

So live and hope, as if thou wouldest die immediately. *Plin.*

Non deterret sapientem mors, quæ propter incertos casus quotidie imminet, & propter brevitatem vitæ nunquam longè potest abesse.

Tria sunt genera mortis; una mors est peccati, ut anima quæ peccat morte moriatur; altera mystica, quando quis peccato moritur, & Deo vivit; tertia, quæ cursum vitæ hujus explemus. Aug.

Of Time.

Defin. *Time is a secret and speedy consumer of hours and seasons, older then any thing but the first, and both the bringer forth and waster of whatsoever is in this world.*

THere is no sore which in time may not be solved, nor care which cannot be cured, no fire so great which may not be quenched; no love, liking, fancy, or affection, which in time may not either be repressed or redressed.

Time

Time is the perfect Herald of truth. *Cic.*

Time is the best Oratour to a resolute mind.

Daily actions are measured by present behaviour.

Time is the Herald that best emblazoneth the conceits of the mind.

Time is the sweet Physician, that alloweth a remedy for every mishap.

Time is the father of mutability. *Solon.*

Time spent without profit, bringeth repentance; and occasion let slip when it might be taken, is counted prodigality.

There is nothing among men so entirely beloved, but it may in time be disliked, nothing so healthful but it may be diseased, nothing so strong but it may be broken, neither any thing so well kept but it may be corrupted.

Truth is the daughter of time, and there is nothing so secret but the date of many daies will reveal it.

In time the ignorant may become learned, the foolish may be made wise, and the most wildest wanton may be brought to a modest matron. *Bias.*

The happier our time is, the shorter while it lasteth. *Pliny.*

Say not that the time that our fore-fathers lived in was better then this present Age.

Virtue and good life make good daies, but abundance of vice corrupteth the time. *Jason.*

As Oil, though it be moist, quencheth not the fire; so time, though never so long, is no sure covert for sin.

Nothing is more precious then time, yet nothing lesse esteemed of. *Bern.*

As a sparkle raked up in cinders will at last begin to glow and manifestly flame; so treachery hid in silence and obscured by time, will at length break forth and cry for revenge.

Whatsoever villany the heart doth think, and the hand

hand effect, in processe of time the worm of conscience will bewray.

Time draweth wrinkles in a fair face, but addeth fresh colours to a fresh friend.

Things past may be repented, but not recalled. *Liv.*

A certain Philosopher being demanded, what was the first thing needful to win the love of a woman, answered, Opportunity: being asked what was the second, he answered, Opportunity: and being demanded what was the third, he still answered, Opportunity.

Delaies oftentimes bring to passe, that he which should have died, doth kill him which should have lived. *Clem. Alex.*

Procrastination in peril is the mother of ensuing misery.

Time and Patience reach all men to live content.

Take time in thy choice, and be circumspect in making thy match; for nothing so soon gluts the stomach as sweet meat, nor sooner fils the eye then beauty.

Opportunities neglected, are manifest tokens of folly.

Time limiteth an end to the greatest sorrow,

Actions measured by Time, seldome prove bitter by Repentance.

Reason oftentimes deferreth execution of a thing, which time will not suffer to be done: not for that it is not just, but because it is not followed.

Many matters are brought to a good end in time, that cannot presently be remedied with reason.

Time is lifes best Counsellor. *Arist.*

Time is the best Governour of Counsels.

Time trieth what a man is: for no man is so deep a dissembler but that at one time or other he shall be easily perceived.

Time

Time is the inventer of novelties, and a certain register of things ancient. *Mart. Aus.*

Time maketh some to be men, which have but childish conditions.

Times daily alter; and mens minds doe often change.

A little benefit is great profit, if it be bestowed in due time. *Curtius.*

Time is so swift of foot, that being once past he can never be overtaken.

The fore-locks of Time are the deciders of many doubts.

Time in his swift pace mocketh men for their slowness.

Nemesi, crede mihi, sapient is dicere, Virum;
Sera nimis vita est crastina, vive hodie.
Omnia tempus edax depositum, omnia carpit,
Omnia fede movet, nec sinit esse diu.

Of the World.

Defin. *This word world, called in Greek* Kosmos, *signifieth as much as Ornament, or a well disposed order of things.*

HE that cleaveth to the customes of the World forsaketh God.

Cicero and the Scoicks were of opinion, that the World was wisely governed by the gods, who have care of mortal things.

The world is vain, and worldly joyes doe fade:
But heaven alone for godly minds is made.

He that trusteth to the World, is sure to be deceived. *Aichim.*

The disordinate desire of the goods of the world, begetteth self-love.

Our honours and our bodily delights are worldly poysons to infect our soules.

The

The world seduceth the eye with variety of objects, the sent with sweet confections, the tast with delicious dainties, the touch with soft-flesh, precious clothings, and all the inventions of vanity.

He that mortifieth his natural passions, is seldome overcome with worldly impressions.

No man that loveth the world, can keep a good conscience long uncorrupted.

The worldly man burning in heat of lust, is ravished with the thought of revenge, inraged with the desire of dignity; briefly, never his own till he leave the world.

This world, though never so well beloved, cannot last alwaies.

This world is the chain which fettereth men to the Devil, but repentance is the hand which lifteth men up to God.

This world is but the pleasure of an hour, and the sorrow of many daies. *Plato.*

The world is an enemy to those whom it hath made happy. *Aug.*

The world is our prison, and to live to the world is the life of death.

The delights of this world are like bubbles in the water, which are soon raised, and suddainly laid.

The world hateth contemplation, because contemplation discovereth the treasons and deceits of the world. *Eras.*

We may use the world, but if we delight in it, we break the love we should bear to him that created it.

Man hath neither perfect rest or joy in this world, neither possesseth he alwaies his own desire.

He that loveth the world, hath incessant travel, but he that hateth it hath rest.

The world hath so many sundry changes in her vanity, that she leadeth all men wandring in unstedfastnes.

He

He which seeketh pleasures from the world, followeth a shadow, which when he thinketh he is surest of, it vanisheth away, and turneth to nothing. *Socrat.*

The World, the Flesh, and the Devil, are three enemies that continually fight against us, and we have great need to defend us from them.

The vanities of this world bewitch the minds of many men.

God created this World a place of pleasure and reward; wherefore such as suffer in it adversity, shall in another world be recompensed with joy. *Hermes.*

He which delighteth in this world, must either lack what he desireth, or else lose what he hath won with great pain.

He that is enamoured of this world, is like one that entreth into the Sea; for if he escape perils, men will say he is fortunate, but if he perish, they will say, he is wilfully deceived.

He that fixeth his mind wholly upon the World, loseth his soul; but he that desireth the safety of his soul, little or nothing regardeth the World.

After the old Chaos was brought into form, the Poets fain that the World was divided into four Ages; the first was the Golden Age, the second was the Silver Age, the third the Brazen Age, and the fourth the Iron Age: all which may be more largely read of in the first book of *Ovids Metamorphosis.*

The World in four Ages thereof may be compared unto the four seasons of the year: the first resembling the Spring time, the second Summer, the third Autumn, and the fourth Winter. *Perdicas.*

He that yeildeth himself to the World, ought to dispose himself to three things which we cannot avoid; First, to poverty, for he shall never attain to the riches that he desireth; Secondly, to suffer great pain and trouble; Thirdly, to much businesse without expedition. *Solon.*

Mundus

Mundus regitur mente deorum, estque quasi communis urbs, & civitas omnium, Cicero.

Mundus magnus homo: homo parvus mundus esse dicitur.

Of Beginning.

Defin. *Beginning is the first appearance of any thing; and there can be nothing without beginning, but only that Almighty power, which first created all things of nothing.*

EVil beginnings have most commonly wretched endings.

In every thing, the greatest beauty is to make the beginning plausible and good.

It is better in the beginning to prevent, then ty the exigent to work revenge.

That thing never seemeth false that doth begin with truth.

The Preface in the beginning makes the whole Book the better to be conceived.

Nature is counted the beginning of all things, death the end, *Quintil.*

To begin in truth, and continue in goodness, doth get praise on earth, and glory in heaven.

The beginning of superstition, was the subtilty of Satan; the beginning of true Religion, the service of God.

There is nothing wisely begun, if the end be not providently thought upon.

Infants begin life with tears, continue it with travels, and end it with impatience.

A foolish man beginneth many things, and endeth nothing.

The beginning of things is in our own power, but the end thereof resteth at Gods disposing. *Stobæus.*

Never attempt any wished beginning in hope of a good ending.

The most glorious and mighty beginner is God, who in the beginning created the world of nothing.

Small faults not hindred in the beginning, amount to mighty errours ere they be ended.

A work well begun is half ended. *Plato.*

In all works the beginning is the chiefest, and the most hard to attain.

The beginning, the mean, and the end, is a legacy which every one enjoyeth.

Divine things have no beginning.

Nothing is more ancient then beginning.

That which is between the beginning and the end is short. *Greg.*

The fear of God is the beginning of wisdome. *Siracb.*

The beginnings of all things are small, but gather strength in continuance.

The beginning once known, with more ease the event is understood.

Begin nothing before thou first call for help of God: for God, whose power is in all things, giveth most prosperous furtherance, and happy successe, unto all such acts as we doe begin in his name.

Take good advisement ere thou begin any thing, but being once begun, be carefull speedily to dispatch it.

He that prevenieth an evil before it begin, hath more cause to rejoice then to repent.

Take good heed at the beginning to what thou grantest, for after one inconvenience another will follow.

Begin to end, and ending so begin,
So entrance to good life be end of sin.

Principijs obsta, sero medicina paratur,
Cum mala per longas invaluere moras.

Principij nulla est origo, nam ex principijs oriuntur omnia, ipsum autem nulla ex re alia nisi pateat.

Of Ending.

Desin. *The end is that whereto all things are created by God, which is the glory of his name, and salvation of his elect; albeit the order which he observeth, the cause, reason and necessity of them are hid in his secret counsel, and cannot be comprehended by the sense of man.*

THe end of the world is a good mans meditation, for by thinking thereon he preventeth sin. *Basil.*

The end of trouble bringeth joy, and the end of a good life everlasting felicity.

What thing soever in this world hath a beginning, must certainly in this world have also an ending.

The last day hath not the least distresse.

Felicity is the end and aim of our worldly actions which may in this life be described in shadows, but never truly attained but in heaven only.

Nothing is done, but it is done to some end. *Aristotle.*

The end of labour is rest, and the end of foolish love repentance.

The end is not only the last, but the best of every thing. *Arist.*

The end of every thing is doubtful. *Ovid.*

The end of warre is a just Judge. *Livie.*

As there is no end of the joyes of the blessed, so there is no end of the torments of the wicked. *Greg.*

The end we hope for is ever lesse then our hopes.

What was doubtful in the beginning is made certain by the end thereof.

Seeing the event of things does not answer to our wills, we ought to apply our wills to the end of them. *Arist.*

The end of a dissolute life, is most commonly a desperate death. *Bion.*

Our life is given to use and to possesse, but the end is most uncertain and doubtful.

The end of sorrow is the beginning of joy.

At the end of the work the cunning of the workman is made manifest.

Good respect to the end, preserveth both body and soul in safety.

Before any fact be by man committed, the end thereof is first in cogitation.

Many things seem good in the beginning, which prove bad in the end.

Exitus acta probat, careat successibus opto,
Quisquis ab eventu facta notanda putat.
Multa laudantur in principio, sed qui ad finem perseverat beatus est.

Of Day or Light.

Defin. *The word* Dies, *which signifieth a Day, is so called,* quod sit divini operis. *It is Gods fair creature, and the chearful comfort of man, who by his word made the light thereof to beautifie it to the worlds end.*

THose children which are born between the four and twenty hours of midnight, and midnight, with the Romans are said to be born in one day.

Numa Pompilius, as he divided the year into months, so he divided the month into daies, and called them *Festos, Profestos*, and *Intercisos*; the first dedicated to the gods, the next to men for the dispatching of their business; the last as common for their gods as men.

A day natural hath twenty and four houres, a day artificial hath twelve houres.

The day beginneth with the Ægyptians at Sun-setting, and with the Persians at Sun-rising.

The Athenians count all the time from the rising of the Sun to the setting of the Sun again but one day.

The Babylonians count their day from the Sun-rising in the morning, till the Sun-rising the next.

The Umbrians, an ancient people in Italy, account their day from Noon-tide till Noontide the next day following.

The wicked and evil living man, loveth darkness, and hateth the light.

One day taketh from us the credit that another hath given us, and the last must make reckoning of all the rest past.

By daily experience we wax wiser and wiser.

He that refuseth to amend his life to day, may happen to be dead ere to morrow.

Let no day be spent without some remembrance how thou hast bestowed thy time.

Vespasian thought that day lost, wherein he had not gotten a friend.

Of all numbers, we cannot skill to number our daies: we can number our sheep, our oxen, and our coyn, but we think our daies are infinite, and therefore we cannot number them.

One day the valiant brood
Of *Fabius* sent to fight:
Thus sent, one day did feed
Them nobly dead ere night.

The Romans called *Jupiter Diespiter*, which signifieth the Father of the Day, or Light.

Light is sometimes taken for Day, and Darkness for Night.

No day cometh to man, wherein he hath not some cause of sorrow. *Quintil.*

The entrance of adolescency is the end of infancy, mans estate the death of youth, and the morrow daies birth the overthrow of this daies pride.

Light is the Queen of the eyes. *Aug.*

God in the beginning made two great lights, one for the day, another for the night.

Day is the Image of life, night of death.

The pleasure of the day, is the Sun, called of the Philosophers, the golden eye, and heart of heaven.

The light of learning is the day of the mind. *Aug.*

Every day that passeth, is not to be thought as the last, but that it may be the last. *Senec.*

The Sun melteth wax, and hardneth clay.

Abbreviare dies poteris, producere nunquam:
Abbreviare tuum est, sed prolongare Tonantis.
Optima quaeque dies miseris mortalibus aevi
Prima fugit, subeunt morbi, tristisque senectus,
Et labor, & duræ rapit inclementia mortis.

Of Night.

Defin. *Night or darknesse is the time of rest and peace after labours, being commonly that part of the day natural, in which the Sun is hidden from us, clearing the Antipodes.*

THe longer the night is in coming, the more it is desired of the oppressed, yet no sooner seen then wisht to be departed.

Night is the benefit of Nature, and made for mans rest. *Livius.*

Suspicion and Fear are Nights companions.

Darknesse is not evil, but in comparison of the light. *August.*

Every light hath his shadow, and every shadow of

of Night a succeeding morning.

The darkness of our virtues, and not of our eyes, is to be feared. *August.*

It is not darknesse, but absence of the light that maketh night.

Darknesse cannot be seen. *Aug.*

The breath we breathe in the morning, is often stopt, and vanished before night.

Night followeth day, as a shadow followeth a body. *Arist.*

This our life is as it were night.

Night is more comfortable to the miserable then the day.

Night which is the Nurse of ease is the mother of unquiet thoughts.

Night, which is all silence, hears all the complaints of the afflicted.

The deeds of the night are loathsome to the day, neither hath light to doe with darknesse.

Night is warres enemy; yet it is the only finder out of martial stratagems.

A dark night and a dead resolution, begets cause of the daies lamentation.

Night is the cloak to cover sin, and the armour of the unjust man. *Theophr.*

Night begets rest, and rest is the refreshing of tyred spirits.

What ever Is overwearied by the daies exercise, is as it were, new born by the nights rest and quiet. *Tully.*

Night and sin hold affinity, and jointly aid each other.

It is impossible to wear out the day in travel, if some part of the night be not spent in rest.

Ut jugulent homines surgunt de nocte latrones,
Ut teipsum serves non expergisceris ... Mimus.

Interiores tenebræ cæcitas mentis, exteriores infernus.

Of Wickedness.

Defin. *Wickedness is any sin, vice, or evil committed or imagined in the whole course of our lives, and the mean by which we lose Gods favour, and expose our selves to the danger of Hell fire.*

THe prosperity of evil men is the calamity of the good.

When wicked men rejoice, it is a sign of some tempest approaching.

It is the corruption of the good, to keep company with the evil.

Rejoice as often as thou art despised of evil men, and perswade thy self, that their opinion of thee is most perfect praise.

Ill men are more hasty then good men be forward, in prosecuting their purpose.

He that worketh wickedness by another, is guilty of the fact committed himself. *Bias.*

It is better to destroy the wickedness it self, then the wicked man.

Unexperienced evils doe hurt most.

The remembrance of evil things is to be observed by the contemplation of good matters.

Philip King of Macedon assembled together the most wicked persons, and furthest from correction of all his subjects, and put them into a Town which he builded of purpose, calling it *Ponteropolis*, The City of wicked persons.

Continuance in evil both in it self increase evil. *S. P. S.*

A wicked life is the death of the soul. *Chrys.*

Who can be more unfortunate, then he which of necessity will needs be evil?

Whosoever he be that spareth to punish the wicked,

ed, doth thereby much harm to the good. *Anacher.*

It is a praise to the godly to be dispraised of the wicked, and it is likewise a dispraise to be praised of them.

Sin blindeth the eyes of the wicked, but punishment opens them. *Greg.*

The wicked man is daily drawn to punishment, and is ignorant thereof.

The mind of an ill disposed person is more unstable then the superficies of the water.

When wicked men be in the midst of all their jollity, then some misfortune comes knocking at the dore.

When the evil man would seem to be good, then he is worst of all.

He is evil that doth willingly associate himself with wicked men.

Wicked men are the devils shadows.

Virtue is health, but Vice is sickness. *Plato.*

The wicked man attempteth things impossible. *Arist.*

The wicked man is ever in fear. *Plato.*

He wrongeth the good, that spareth the wicked.

A good sentence proceeding from a wicked mans mouth, loseth his grace.

The progeny of the wicked, although it be not wholly infect, yet it will savour something of the fathers filthiness.

As virtue is a garment of honour, so wickedness is a robe of shame.

Cursed is that man that knoweth not to be a man, but by his wickedness is farre otherwise then he should be.

He that intendeth not to doe good, should refrain from doing evil; but it is counted evil if we refrain to doe good.

Purifie thine own wickedness, then prate of others sinnes.

The wicked man is a monstrous kind of pride never heard of before, glorieth and boasteth of his evil deeds.

When a man doth subject himself to the wicked affections of his own mind, he doth weaken and cut in sunder the strings of understanding. *Cicero.*

Wicked counsel is most hurtful to the giver.

In good things nothing is either wanting or superfluous: which made the Pythagorians say, That wickedness could not be comprehended, but godliness might.

The wales to wickedness are many, plain and common; but to goodness are not many, but one, and that same is hard to find, because it is but little trodden.

Non ob ea solum incommoda quæ eveniunt improbis fugienda est improbitas: sed multò etiam magis, quòd cujus in animo versatur, nunquam sinit eum respirare, nunquam requiescere.

Si impietas improbè molita quippiam est, quamvis occultè fecerit, nunquam tamen confidet id fore semper occultum: plerumque enim improborum facta primò suspicio insequitur: deinde sermo atque fama: tum accusatorum judex, multi etiam se judicant. Cicero.

Of Infamy.

Defin. *Infamy is the livery of bad deserts in this world, and that which for our malignities and evil doing staineth our names, and our successions, with a perpetual disgrace, through the report of our misdeeds and unjust attempts.*

SHame and Dishonour are two the greatest preventers of mishap.

Infamy galleth unto death, and liveth after death.

Infa-

Infamy and shame are inseparable sequels of Adultery.

That man is very wicked and unhappy, whose life the people lament, and at whose death they rejoice. *Solon.*

There is no greater infamy, then to be lavish in promise, and slack in performance.

Begging is a shameful course, and to steal is a great blot of dishonour.

He that hath born sail in the tempest of shame, may ever after make a sport of the shipwrack of his good name.

Infamy is so deep a colour, that it will hardly be washed off with oblivion.

Such as seek to climb by private sin, shall fall with open shame.

They that cover to swimme in vice, shall sink in vanity. *Cyales.*

Greater is the shame to be accounted an Harlot, then the praise to be esteemed amiable.

The infamy of man is immortal. *Plato.*

It were great infamy to the person, and no small offence to the Common-wealth, to behold a man basely toyling that deserveth to govern, and to see him govern that deserveth to go to plough.

Shame is the end of treachery, and dishonour ever fore-runs repentance.

What is once spotted with infamy, can hardly be worn out with time. *Ancel.*

When the string is broken, it is hard to fit the white: and when a mans credit is called in question, perswasions can little prevail.

An honourable man should never die, and an infamous man deserveth not to live.

The infamous man is only miserable: for good men will not believe him, and will not obey him.

no man accompany him, and few befriend him.

As beauty adorneth wealth, maintaineth honour and countenance, so infamy woundeth all.

The occasions and greatness of infamy, are better untried then known.

The tongue is the readiest instrument of detraction and slander.

Every inferiour doth account that thing infamous, wherein he seeth his superiour offend.

It is infamy to seek praise by counterfeit virtue.

It is infamy to dispraise him that deserveth well, because he is poor; and to commend the unworthy, because he is rich.

He that by infamy slandereth his friend, is most monstrous.

To be praised of wicked men, is as great infamy as to be praised for wicked doings.

Pride is the cause of hatred, and sloth of infamy.

The life of a noted infamous man is death.

Cicero inveighing against *Cataline*, saith, Thy naughty and infamous life hath so obscured the glory of thy predecessors, that although they have been famous, yet by thee they will come to oblivion.

If a mans good name be not polluted, although he have nothing else, yet it stands him in more stead then the possession of very great riches.

Emori præstat per virtutem, quàm per dedecus vivere. Cicero.

Quis honorem, quis gloriam, quis laudem, quis ullum decus tam unquam expetit, quàm ignominiam, infamiam, contumelias, dedecus fugiat? Cicero.

Of Dishonesty.

Defin. *Dishonesty is an act which ingendreth its own torment, for from the very instant wherein it is committed, and with the continual remembrance thereof, it fileth the soul of the malefactor with shame and confusion.*

He

He that is disposed to mischief, will never want occasions.

Dishonesty ruinates both fame and fortune.

Shame is the hand-maid to dishonest attempts. *Orator.*

The inordinate appetite of gluttony, doth obscure the interiour virtues of the mind.

He that seeks not the better will hardly become true, and they that are not for suspects are seldom honest.

It is dishonest victory that is gotten by the spoil of a mans own Country. *Cicero.*

There never riseth contention in a Common-wealth, but by such men as would live without all honest order.

The evil inclination of men, may for a time be dissembled, but being once at liberty, they cannot cloak it.

Many times the wicked bear envy unto the good, not because the virtuous suffer them to doe well, but for that they will not consent with them to doe evil.

Many be so malicious and perverse, that they take more delight to doe evil to others, then to receive a benefit unto themselves.

If he be evil that giveth evil counsel, more vile he is that executeth the same.

Nothing is profitable which is dishonest. *Tully.*

Then mischief is at the full ripeness, when as dishonest things be not only delightful in hearing, but also most pleasant in practise; and there is no remedy to be hoped for, where common vices are accounted virtues.

A man given to dishonesty, can neither be friend to himself, nor trusty to another.

The overthrow of a Common-wealth is the dishonesty of the Rulers.

Dishonesty is the serpent of the soul, which spoileth men of their ornaments and heavenly apparel.

All things are tolerable, save those things which are dishonest.

Calistes the Harlot said she excelled *Socrates*, because when she was disposed she could draw his Auditors from him: No marvail, saith he, for thou allurest them to dishonesty, to which the way is ready; but I exhort them to virtue, whose way is hard to find.

Honesty is joyned with misery, dishonesty with all kind of worldly felicity; but the misery which we suffer for honesty, shall be turned to everlasting comfort; and that felicity [illegible] dishonesty, shall be changed into perpetual [illegible].

Sæpè diespiter neglectus
Incesto addidit integrum:
Raro antecedentem scelestum
Deseruit pede pœna claudo. Horace.

Disce bonas artes, moneo, Romana juventus.
Sit procul omne nefas: ut ameris, amabilis esto.

Of Vices in general.

Defin. *Vice is an inequality and jarring of manners, proceeding from mans natural inclination to pleasures and naughty desires.*

A Man seldome repenteth his silence, but he is often sorrowful for his hasty speeches.

He that is rooted in sin will hardly be by good counsel reformed.

Who doubts of God with *Protagoras*, is an Infidel, who denieth God with *Diagoras*, is an Epicure and a Devil.

Consent and sin are both of one kind.

Vice is the habitude of sin, but sin is the act of habitude.

He that pampers his flesh doth nourish many worms.

Remmax.

Excessive

Excessive sleep is found the bodies foe.

Lust bringeth short life, prodigality wretched life, and perseverance in sin, eternal damnation.

As by nature some men are more inclined to sickness then other some, so one mans mind is more prone then anothers to unrighteousness.

The sickness of old age is avarice, the errours of youth inconstancy. *Thop.*

A most horrible and damnable offence is that to be judged, whose revenge belongeth unto God. *Aug.*

Craft putteth on him the habit of policy, malice the shape of courage, rashness the title of valour, lasciviousness the image of pleasure, thus dissembled vices seem greater vertues.

Where elders are dissolute and past gravity, there the younger sort are shameless and past grace.

Every vice fighteth against nature.

Vice ruleth where gold reigneth. *Greg.*

We ought not to hate the men, but his vices. *Aug.*

There are more vices then vertues. *Greg.*

Riches gotten with craft, are commonly lost with shame.

Folly in youth, and negligence in age, breeds at length woe to both: the one ending in sorrowful grief, the other in lamentable misery.

Where youth is void of exercise, there age is void of honesty.

Flattery and soothing great men in their humours, getteth more coin then true speeches can get credit. *Bias.*

Fair faces have gotten foul vices, straight personages crooked manners, and good complexions bad conditions.

A merry mind doth commonly shew a gentle nature, where a sowre countenance is a manifest sign of a froward disposition.

Sobriety

Sobriety without solemnity is commendable, and mirth with modesty delectable.

Every vice hath a cloak, and creepeth in under the name of virtue.

We ought to have an especial care, lest those vices deceive us which bear a shew of virtue.

Craft oftimes accompanieth Policy, too much Austerity Temperance, Pride a resolute Mind, Prodigality Liberality, Foolish Venerity, and Religion Superstition.

What Nation doth not love gentleness, thankfulness, and other commendable parts in a man? Contrarily, who doth not hate a proud, disdainful, unhoneſt, and unthankful person?

Cum fateamur satis magnam vim esse in viti is ad miseram vitam, sequitur esse etiam eandem vim in virtute esse ad beatam vitam: contrariorum enim contraria sunt consequentia.

Qui voluptatibus dati sunt, & se vitiorum illecebris & cupiditatum lenociniis dediderunt, missos faciant honores: nec attingant Rempublicam, patiantur vires fortes labore, & otio suo perfrui. Cicero.

Of Ingratitude.

Defin. *Ingratitude is that which maketh men impudent, so that they dare join together, to hurt those which have been their best friends, and them to whom they are bound, both by bloud, nature, and benefits.*

INgratitude challengeth revenge by custome, and is a vice most hateful before God and man.

Ingratitude for great benefits maketh men to despair of recompense, and of faithful friends causeth them to become mortal foes.

Impudency is the companion of that monster ingratitude. *Seneca.*

He is unthankful that being pardoned sinneth again.

There

There can be no greater injury offered to a free mind and thankful, then to be called unthankful; sith such reproaches sink most deeply into the reputation of honour.

Ingratitude springeth either from covetousness or suspect. *Theophrast.*

It is a shameful and unthankful part, always to crave, and never to give. *Mus.*

Princes rewarding nothing, purchase nothing; and desert being neglected, courage will be unwilling to attempt. *Plut.*

Benefits well bestowed establish a Kingdome, but service unrewarded weakneth it. *Plut.*

The nature of man is ambitious, unthankful, suspectful, not knowing rightly how to use his friends, or wish what regard to recompense his well-willers for their benefits bestowed.

'Tis better to be born foolish, then to understand how to be unthankful.

Ingratitude loseth all things in himself, in forgetting all duties to his friend.

To do good to an unthankful body, is to sow corn on the sand.

Two contraries give light one to the other, and ingratitude and thankfulness are best discerned one by the other.

There is no affection among men so firmly placed, but through unthankful dealing it may be changed to hatred. *Bias.*

Two heads upon one body, is a monstrous sight, but one unthankful heart in a bosome, is more odious to behold. *Bias.*

There cannot be a greater occasion of losse, then to repay good turns with unthankful dealing.

A ungrateful Common-wealth, which hath banished men of true desert, finding their kindness by their

their absence, too late repenteth. *Lodian.*

Nothing waxeth sooner old then a good turn or benefit. *Diog.*

An unthankful man is compared to a vessel bored full of holes. *Lucianus.*

Old kindness sleepeth, and all men are unthankful. *Pindarus.*

The ingrateful man through his impudency is driven to all villany and mischief, and maketh himself a slave. *Xenophon.*

Plato called *Aristotle* a Mule for his ingratitude. *Aelianus.*

The unthankful man hath ever been accounted a more dangerous buyer then the debtor. *Cognat.*

The ungrateful man is of worse condition then the Serpent, which hath venome to annoy others, but not himself.

'Tis better never to receive a benefit, then to be unthankful for it.

Thankfulnesse doth consist in Truth and Justice; Truth doth acknowledge what is received, and Justice doth render one good turn for another. *Stobaeus.*

He is unthankful, with whom a benefit perisheth: he is more ungrateful, which will forget the same, but he is most ungrateful, that rendereth evil for the good he hath received. *Bias.*

He which receiveth a benefit, should not only remember but requite the same liberally and fruitfully; according to the nature of the earth, which rendereth more fruit then it receiveth seed. *Quint.*

The Egyptians of all vices most abhorred ingratitude, in wch (as *Tully* saith) all wickednesse is contained.

If we be naturally inclined to doe good to them of whom we conceive good hope, how much more are we bound to those, in whose hands we have already received a good turn? *Seneca.*

Thou

Thou canst not call a man by a worse name, then to say he is an unthankful person.

Plutarch interpreteth *Pythagoras Symbole*, of not receiving of swallowes, that a man ought to shun unthankful people.

Xenophon among the praises which he gave unto *Agesilaus*, reputeth it a part of injustice, not only not to acknowledge a good turn, but also if more be not rendred then hath been received.

Whosoever receiveth a benefit selleth his own liberty, as who would say that he made himself subject to render the like.

The Laws of Athens, Persia, and Macedonia, condemned the unthankful person to death.

Lycurgus esteemed it a most monstrous ingratitude not to acknowledge a benefit.

In the old time Liberties and Franchises for Ingratitude were revoked.

An ungrateful person cannot be of a noble mind, nor yet just. *Seneca.*

A man ought to remember himself how often he hath received courtesie and pleasure.

Every gentle nature quickly pardoneth all injuries, except Ingratitude, which he hardly forgetteth.

Ingratitude was the cause of the sin and death of man.

No mans life is void of ingratitude.

The life of the ignorant is unthankful, wavering and unstayed in things present, through the desire of things to come. *Seneca.*

Impudency and ingratitude are companions.

All humane things grow old and come to the end of their time, except ingratitude; for the greater the increase of mortal men is, the more doth ingratitude augment. *Plat.*

We shall avoid this shameful vice of Ingratitude, if we

we esteem the benefit which we receive of much greater then it is, and contrariwise repute that less then it is which we give.

The unworthier he is that receiveth the benefit, the more is he to be commended from whom it cometh.

Eß aliqua ingrato meritum exprobrare voluptas.

Ingratus, qui beneficium accepisse se negat quod recepit; ingratus qui id dissimulat; rursum ingratus qui non reddit; at omnium ingratissimus est, qui oblitus est.

Of Pride.

Defin. *Pride is an unreasonable desire to enjoy honours, estates, and great places: it is a vice of excesse, and contrary to Modesty, which is a part of Temperance.*

HE that bruiseth the Olive-tree with hard Iron, setteth out no oyl, but waters: and he that pricketh a proud heart with perswasion, draweth out only hate and envy.

It is impossible that to a man of much pride, fortune should be too long friendly.

It chanceth oftentimes to proud men, that in their greatest jollity, and when they think their honour spun and woven, then their estate with the web of their life in one moment is suddenly broken.

Ambitious men can never be good Counsellers to Princes.

The desire of having more, is a vice common to a Prince, and great Lords, by reason of ambition and desire to rule, bringing forth in them oftentimes an unsatiable cruelty and beastly nature. *Plut.*

Pride is the cause of the corruption and transgression of mans nature.

Pride causeth that work to become wicked which of it self is good; so that humble submission is better than the proud boasting of our deeds; which causeth

proud man oftentimes to fall into more detestable vices then he was in before. *Plut.*

It is natural to proud men to delight themselves and to set their whole minds upon vain desires.

Men that have their thoughts high, and their estates low, live alwales a pensive and discontensed life.

Pride should of young men be carefully avoided, of old men utterly disdained, and of all men suspected and feared. *Soc.*

Pride hath two steps, the lowest blood, and the highest envy.

Pride eateth gold, and drinketh blood, and climeth so high by other mens heads, that he breaketh his own neck.

It is better to live in low contens then in high infamy; and more precious is want with honesty, then wealth with discredit.

Aspiring pride is like a vapour, which ascendeth high, and presently vanisheth away in smoak. *Plut.*

A proud heart in a begger, is like a great fire in a small cottage, which not only warmeth the house, but burneth all that is in it.

The spring of pride is lying, as truth is of humility. *Phil.*

Men that bear great shapes and large shadows, and have not good nor honest minds, are like the portraiture of *Hercules* drawn upon the sands.

The more beauty the more pride, and the more pride the more preciseness.

Ambition is the ground of all evils. *Tull.*

Pride is a Serpent, which slily insinuateth herself into the minds of men.

Exalt one of base stock to high degree, and no man living will sooner prove proud then he.

An ambitious body will go far out of the right way, to attain to the height which his heart desireth. *S. P. S.*

Pride

Pride is the mother of Superstition.

The proud man seeking to represse another man, in stead of superiority attaineth indignity.

The proud man is forsaken of God; being forsaken, he groweth resolute in impiety, and after purchaseth a just punishment for his presuming sin. *Plato.*

A proud man is compared to a ship without a Pilot, tossed up and down upon the seas, by winds and tempest. *Aug.*

The Son of *Agesilaus* wrote unto King *Philip*, who much gloried in some of his victories, that if he measured his shadow, he should find it no greater after the victory then it was before.

King *Lewis* the eleventh was wont to say, when Pride was on her Saddle, mischief and shame was on the Crupper.

Pride, Envy, and Impatience, are the three capital enemies of mans constancy. *Aug.*

Pride is alwaies accompanied with Folly, Audacity, Rashness, and Impudency, and with Solitariness, as if one would say, that the proud man is abandoned of all the World, ever attributing to himself that which is not, having much more bragging then matter of worth. *Plato.*

Pride did first spring from too much abundance of wealth. *Antist.*

Chrysippus, to raise an opinion of knowledge to himself, would set forth those books in his own name, (a fault common in our age) which were wholly written by other men.

The proud boasting man doth fain things to be, which indeed are not, or maketh them appear greater then they are. *Ar.*

Pride is the mother of envy, which if that one be able to suppresse, the daughter will be soon suppressed. *Aug.*

Husband-

Husband-men think better of those ears of Corn which bow down and wax crooked, then those which grow streight, because they suppose to find more store of grain in them then in the other.

Socrates, when he saw that *Alcibiades* waxed proud, because of his great possessions, shewed him the Map of all the World, and asked him whether he knew which were his Lands in the territory of Athens: who answered, They were not described there; How is it then (quoth he) that thou braggest of that which is no part of the world?

It is the property of proud men, to delight in their own foolish inventions.

He that knoweth himself best, esteemeth himself least. *Plat.*

The glory of the proud man is soon turned to infamy. *Salust.*

The proud man thinketh no man can be humble. *Chrysost.*

Antiochus had that admiration of himself, that he thought he was able to fall on the earth, and go on the sea.

Pompey could abide no equal, and *Cæsar* could suffer no superiour.

It is a hard matter for a rich man not to be proud.

If a proud rich man may scarcely be endured, who can away with a poor man that is proud?

The proud man resembleth the Fisherman in *Theocritus*, who satisfied his hunger with dreams of Gold.

The pride of unquiet and moving spirits, never content themselves in their vocations. *Perditus.*

Themistocles told the Athenians, that unlesse they banished him and *Aristides*, they could never be quiet.

Perdita tunc urbi nocuerunt secula, postquam
Ambitus & luxus, & opum mercenda facultas,
Transverso mentem dubiam torquere tulerunt.

In

Iuvenibus prosperis, & ad voluntatem nostram sternentibus, superbia magnopere est fugienda: unum ut adversus res, sic secundas immoderate ferre levitatis est. Cicero.

Of Prodigality.

Defin. *Prodigality is the excesse of liberality, which coming to extremity, proves most vicious, wasting virtues faster then substance, and substance faster then any virtue can get it.*

PRodigality without care, wasteth that which diligent labour hath purchased.

Prodigality is called the fire of the mind, which is impatient in heat, that it ceaseth not while any matter combustible is present, to burn necessary things into dust and cinders. *Pliny.*

Where prodigality and covetousness are, there all kind of vices reign with all licence in that soul. *Theop.*

Prodigality stirreth up evil warres, and seditious injuries, to the end that her humour may be fed; fishing in all troubled waters, that she may have wherewith to maintain her prodigal expences.

Excess of apparel is an argument of the inconstancy of the soul, and rather whetteth the eyes of the beholders to wicked desires, then to any honest thoughts. *Eras.*

Deck not thy self with curious wrought Tapestry, and fair painted Pictures, but with temperance and honesty. *Epict.*

Poverty followeth superfluous expences.

Prodigality maketh youth a Tyrant in his own estate, a destroyer of his own wealth, and a corrosive to his own friends.

To spend much without getting, to lay out all without

out reckoning, and to give all without considering, are the chiefest effects of a prodigall mind.

He that giveth beyond his power is prodigall, he that giveth in measure is liberall, he that giveth nothing at all is a niggard.

Prodigality is a speciall sign of Incontinency. *Marc. Aurel.*

He that is superfluous in his diet, sumptuous in apparell, and lavish of his tongue, is a Cooks hope, a Taylors thrift, and the son of repentance.

The end of much expence is great grief.

Stratos Sydonius could in no wise abide that any one should go beyond him in prodigall expences, whereupon arose a great contention betwixt *Nicocles Cyprius* and him, whilst the one did what he could to exceed the other. *Theop.*

Who spends before he thrive, will beg before he think.

Riches lavishly spent breed grief to our hearts, sorrow to our friends, and misery to our heirs.

A proud Eye, an open Purse, a light Wife, breeds mischief to the first, misery to the second, and horns to the third.

What is gotten with Care, ought to be kept with Wisdome.

Prodigality is a dissolution, or too much loosing of virtue. *Zeno.*

An unthrift is known by four things; by the Company he keepeth, by the Taverns he haunteth, by the Harlots he cherisheth, and the Expence he useth.

As excesse in meats breeds surfeit, in drink drunkennesse, in discourse ignorance; so in gifts excesse produceth prodigality.

It is better to be hated for having much, then to be pitied for spending all. *Bias.*

Prodigality consisteth not in the quantity of what

is given, but in the habit and fashion of the giver.

He is truly prodigal, which giveth beyond his ability, and where his gifts are needless.

It is not possible for a prodigal mind to be without envy. *Curtius.*

Prodigality concealing love, loves none whereby affection decreaseth, and amity is made unstable.

Prodigal lavishing, and palpable sensuality, brought *Pericles*, *Callias* the Son of *Hipponicus*, and *Nicias*, not only to necessity, but to extreme poverty; and when all their money was spent, they drinking a poysoned Potion one to another, dyed all three.

Prodigality is born a Wonder, and dies a Begger. *Menas.*

No kind admonition of friends, nor fear of poverty, can make a prodigal man to become thrifty.

Prodigality in youth is like the rust in Iron, which never leaveth fretting till it be wholly consumed.

Fire consumeth fuall without maintenance, and prodigality soon emptieth a weak purse, without it be supplied.

The prodigal minded man neither observeth time, nor maketh end of riot, until both himself and his Patrimony be consumed.

A prodigal humour is hardly purged, because the nourishments are many and sweet.

The prodigal minded man, to spend lustily, and to fare daintily, so he have it, he cares not how he get it: and so he spends it, he cares neither on whom, or in what sort he consume it.

——— *O prodigæ rerum*
Luxuriés! nunquam parvo contenta paratu,
Et quæsitorum terra pelagoque ciborum
Ambitiosa fames, & lautæ gloria mensæ,
Discite quam parvo liceat producere vitam,
Et quantum natura petat. ———

Of

Of Gaming.

Defin. Gaming is a stealing away of time, abusing our understanding in vain things without any profit.

Chilon, being sent from Lacedemonia to Corinth in Embassage, to intreat a peace between them, and finding the Noble-men playing at dice, returned back again without delivering his message; saying, that he would not stain the glory of the Spartans with so great ignominy, as to joyn in society with Dice-players.

Players at Dice, by the Councell of Constantinople under *Justinian*, were punished with excommunications.

Alphonsius, Son of *Ferdinando* King of Spain, straitly commanded, that no Knight should presume to play at Dice or Cards for any money, or give his consent to any such play in his house, upon pain of forfeiting his wages for one whole moneth, and himself to be forbidden another moneth and a half from entring into the Kings Palace.

It is a very hard matter, to follow ordinarily the deceitfull practises of eozening skill, or skilfull eozenage, without the discredit of a mans good name, by the mark of reproach, or badge of open infamy.

The fame or good name of a man is no sooner in question, then when he is known to be a common Gamester.

It is no freedome to be licentious, nor liberty to live idly.

Such game is to be abhorred wherein wit sleepeth, and idleness with covetousness is only learned.

The gain which ariseth to any party in play, should be bestowed upon the poor, to the end that both the Gamesters, as well the winner as the loser, might be equally punished. *Aug.*

Aurelius Alexander, Emperour of Rome, made a Law, that if any man was found playing at the Dice, he should be taken for frantick, or as a fool naturall, which wanteth wit and discretion to govern himself.

The same Emperour likewise after the promulgation of the fore-said law, counted Dice-players no better then Thieves and Extortioners.

Gaming at Cards and Dice, are a certain kind of smooth, deceitfull, and sleighty theft, whereby many are spoiled of all they have.

Who will not think him a light man, of small credit, that is a Dice-player, or a Gamester?

How much cunninger a man is in gaming and dice-playing, so much the more is he corrupted in life and manners.

Justinian made a Law, that none privately or publickly should play at Dice or Cards.

Old mens gaming is a privilege for young men.

The Devil was the first inventer of Dice and Gaming.

Dicing Comedians bring often Tragicall ends.

Plato seeming to commend Table-play, compareth it to the life of man; as an evil chance may be holpen by cunning play, so may a bad nature be made better by good education.

Cicero in the Senate-house put *Antonius* to silence, in saying he was a Dicer.

Dicing neither beseemeth the gravity of a Magistrate, nor the honour of a Gentleman, for that the gain is loaded with dishonest practises, and the losse with unquiet passions.

As a dead Carkasse in an open field is a prey for many kinds of Vermine, so a Plain-minded man, is an assured prey for all sorts of Shifters.

In Turkey he is noted of great infamy, that is found playing for money, and grievous pains are appoin-

appointed for punishment, if he return to it again.

The Lydians were the first inventers of gaming, when their Countrey was brought into great necessity for want of victuals, to the end that by playing they might find some mean to resist and sustain hunger the better.

Horace avoucheth in his time, that Dice-playing was forbidden by their Law.

Lewis the eighth King of France made a law, that all Sports should be banished his Realm except Shooting.

Cyrus, to punish them of *Sardis*, commanded them to passe away their time in Playing and Banqueting; thereby to render them lesse men, and keep them from Rebellion.

Ars aleatoria, dum aliena concupiscentia sua profundit, patrimonii nullam reverentiam tenet.

Est ars mendaciorum, perjuriorum, furtorum, litium, injuriarum, homicidiorumque mater, est verè malorum dæmonum inventum, quæ exciso Asiæ regno inter eversa urbis mænibus, varia sub specie migravit ad Græcos.

Of Covetousnesse.

Defin. *Covetousnesse is a vice of the soul, whereby a man desireth to have from all parts without reason, and unjustly withholdeth that which rightly belongeth unto another body: it is also a sparing and niggardlinesse in giving, but open-handed to receive whatsoever is brought, without conscience, or any regard whether it be well or ill attained.*

THe property of a covetous man, is to live like a Begger all daies of his life, and to be found rich in money at the hour of his death. *Arthius.*

Gain gotten with an ill name is great losse.

Covetous men little regard to shorten their lives, so they may augment their riches.

Treasures hoorded up by the covetous, are most commonly wasted by the prodigall person.

He that covereth riches, is hardly capable of good instruction. *Plutar.*

It is an hard matter for a man to bridle his desire, but he that addeth riches thereunto is mad.

Covetousnesse is a vice of the soul, whereby a man desireth to have from all parts without reason, and unjustly withholdeth that which belongeth to another. *Arist.*

Covetousnesse is sparing in giving, but excessive in receiving.

Covetousnesse is a blind desire of good. *Luc.*

Unto a covetous man the obtaining of that he would, is alwaies unto him the beginning of the desire of having.

Covetous men scrape together like mighty men, and spend like base, mechanicall, and handy-crafts men.

Covetous men are compared to Rats and Mice, that are in golden Mines, which eat the golden oare, and yet nothing can be gotten from them but after their death.

Gold is called the bait of sin, the snare of souls, and the hook of death; which being aptly applied, may be compared to a fire, whereof a little is good to warm one, but too much will burn him altogether.

It is better to be the sheep, then the son of a covetous man. *Diog.*

Pertinax being advanced to the degree of Emperour, did not forget his niggardlinesse, but parted Lettice and Artichokes into two, that the one half might be for his Dinner, and the other for his Supper.

Dionysius

Dionysius the elder, being advertised of one that had hidden great store of money, commanded him upon pain of death to bring it to him; which he did, although not all, but with the remainder dwelt in another place, and bestowed it upon an Inheritance: when *Dionysius* heard thereof, he sent him that which he took from him, saying, Now thou knowest how to use riches, take that I had from thee.

The Chariot of Covetousness is carried upon four wheels of Vices: Churlishness, faint courage, contempt of God, and forgetfulness of death: drawn by two horses, called Greedy-to-catch, and Hold-fast: the Carter that driveth it, is Desire-to-have, having a whip called Loth-to-forgoe.

A covetous man is good to no man, and worst friend to himself.

A covetous man wanteth as well that which he hath as that which he hath not.

He that coveteth much, wanteth much.

There is greater sorrow in losing riches, than pleasure in getting them. *Pub.*

Covetousness is the root of all evil, from whence doe proceed, as from a fountain of mischief, the ruine of Common-weales, the subversion of Estates, the wrack of Societies, the stain of Conscience, the breach of Amity, the confusion of the Mind, Injustice, Bribery, Slaughter, Treasons, and a multitude of other mischievous enormities. *Aurel.*

All vices have their taste, save only Covetousness.

The gain of gold maketh many a man to lose his soul.

A covetous man passeth great travels in gathering riches, more danger in keeping them, much law in defending them, and great torment in departing from them.

Covetousness is the mother of poverty.

The excuse of the covetous man, is, that he gathereth for his children. *Apollonius.*

The covetous minded man, in seeking after riches, purchaseth carefulness for himself, envy from his neighbours, a prey for Thieves, peril for his Person, damnation for his Soul, curses for his Children, and law for his Heirs.

A covetous rich man in making his Testament, hath more trouble to please all, then himself took pleasure to get and possess all.

A covetous mans purse is called the Devils mouth.

We fear all things like mortall men, but we desire all things as if we were immortall. *Senec.*

Covetousness in old men is most monstrous; for what can be more foolish, then to provide more mony and victuals when he is at his journeys end?

[illegible] disease, which spreadeth thorow [illegible] in the bowels, and being inve[illegible] cannot be moved. *Tully.*

To flie from Covetousnesse, is to gain a Kingdome.

Gold guides the Globe of the Earth, and Covetousness runs round about the world.

Most covetous is he which is careful to get, desirous to keep, and unwilling to forgoe.

By Liberality mens vices are covered, by Covetousness laid open to the world. *Aug.*

A covetous mans eye is never satisfied, nor his desire of gain at any time sufficed.

The Gluttons mind is of his Belly, the Leachers of his Lust, and the Covetous mans of his Gold. *Ber.*

The covetous man is alwaies poor. *Aurel.*

Ardua res [illegible] est, opibus non tradere mores,
Et tum tot Crœsos viceris esse Numam.
Usque adeo solus ferrum mortémque timere

Auri nescit amor: pereunt discrimine nullo
Amissæ leges, sed pars vilissima rerum
Certamen movistis opes.——

Of Usury.

Defin. *Usury of the Hebrews is called Biting; it is an unlawfull gain got by an unlawfull mean, and that cruelty which doth not only gnaw the Debtor to the bones, but also sucketh out all the blood and marrow from him, ingendring money of money, contrary to nature, and to the intent for which money was first made.*

USury is compared to fire, which is an [illegible] and insatiable Element; for it burneth [illegible] consumeth all the wood that is laid upon [illegible], the more he hath the more he desire[illegible] Hell-gates, he is never satisfied.

An Usurer is a filching and corrupt Citizen, that both stealeth from his neighbour, and defrauderh himself.

The intent of Usury bewraies the crime.

Usury is the Nurse of Idleness, and Idleness the Mother of Evils.

Amasis King of Ægypt made a Law, that the Poor should call every one to account how they lived, and if by Usury, they should be punished as Malefactors.

There was a Law among the ancient Grecians and Romans which forbad all Usury, surmounting one penny from an hundred by the year, and they called it *Unciary*, Usury.

This Law was since that brought to a half-penny a year among the Romans, and not long after Usury was clean taken away, by the Law of *Genuntia*, because of usuall seditions which rose through the contempt of Laws concerning Usury.

Usury makes the Nobleman sell his Land, the Lawyer his *Justinian*, the Physician his *Galen*, the Souldier his Sword, the Merchant his Wares, and the World his Peace.

Money engendreth Money, contrary to nature.

An Usurer is a more wicked man then a Thief, who was condemned but in double as much. *Cato.*

Usury is an ancient mischief, and cause of much Hyill discord.

A little lewdly come by, is the losse of a great deal well gotten.

Usury is like a Whirl-pool, that swalloweth whatsoever it catcheth. *Orator.*

He that with his Gold begets Gold, becomes a [illegible] his Gold.

Inordinate desire of wealth is the spring of Usury, and usury subverteth credit, good name, and all other virtues.

Covetousness seeketh out usury, and usury nourisheth covetousness.

An Usurer can learn no truth, because he loatheth [illegible]

Usury taketh away the title of Gentry, because it [illegible] in ignobility.

[illegible] sometimes deceives the belly, and altogether [illegible] of the souls safety.

As the greedy Ravens seek after carrion for their food, so does the covetous Usurer hunt after coin to fill his coffers. *Philo.*

No kind of people in the world are so notorious livers, nor use so much to [illegible] in all practises as Usurers. *Plut.*

Appian in his first book of Civil wares, writeth, that by an ancient law [illegible] usury was forbidden upon very great pain.

As he which is stung with an Aspe dyeth sleeping; so

so sweetly doth he consume himself which hath borrowed upon usury.

An Usurer is more dangerous then a Thief. *Cato.*

Usury is most hated of those whom she doth most pleasure.

Usury maketh those that are free-born bond-slaves. *Publius.*

Usury is the manifest signe of extreme impudency. *Chrys.*

To be an Usurer is to be a Man-slayer. *Cato.*

Usurers were not suffered to enter the [illegible] sparing and well ordered expence.

The Ægyptians and Athenians, seeing the [illegible] of covetous Usury to take footing in their [illegible] by approved judgment concluded, that by [illegible] ment, plea, execution, or other means in Law, a body might be detained, the originall being for corrupt gain.

In Thebes it was by straight order forbidden that any man should be put in office, which in ten years before the election had practised any unlawfull chaffering.

By Usury, money is brought forth before it be gotten.

Usury is the daughter of Avarice and Ambition.

The more wealth that an Usurer winneth by his extortion, the more doth the sin of covetousness daily corrupt his conscience.

The ill-gotten gain that cometh by Usury, brings with it contempt, many curses, and infamy.

He that liveth by the [illegible] of the poor, mariteth the plague of God for his [illegible].

Turpia lucra.

Fœneris, & [illegible] [illegible] [illegible] [illegible].

Non sunt faciendo [illegible] [illegible] [illegible] [illegible].

Of Deceit.

Defin. *Deceit or craft is the excesse of prudence, it is that which leadeth a man through wilfull ignorance, to oppose himself against that which he knoweth to be dutifull and honest, causing him under the counterfeit name of prudence, to seek to deceive those that will believe him: This vice is the chiefest cause of ambition and covetousnesse, which most men serve in these daies, but above all things it is an enemy to Justice, and seeketh by all means to overthrow the true effect thereof.*

CRaft most commonly is repayed with craft, and he that thinketh to deceive another, is many times deceived himself.

The craftyer & subtiler a man is, the more he is to be suspected and hated, as one that hath lost all credit or goodnesse. *Cic.*

All knowledge levelled from Justice, ought rather to be called craft then science.

Tis more wisdome sometimes to dissemble wrongs, then to revenge them.

The difference between Craft and Wilinesse, is, the one is in dexterity of wit naturall, the other is gotten by experience.

A mans look is the gate of his mind, declaring outwardly the inward deceit which the heart contrineth. *Livius.*

He that never trusteth, is never deceived.

Our negligence maketh subtile shift presume, where diligence prevents false deceit.

The Serpent hidden in the grasse, stingeth the foot, and a deceitfull man under shew of honesty, oft-times deceiveth the simple.

There is nothing that sooner deceiveth the mind of a hope, for whilst our thoughts feed on it, we suddenly and assuredly lose it.

The

The man most deceitfull, is most suspected.

It many times falls out, that what the heart crafty thinketh, the looks deceitfully betray. *Leo.*

The deceitfull are like the Chameleon, apt to all objects, capable of all colours; they cloak Hate with Holinesse, Ambition with good Governments, Flattery with Eloquence; but whatsoever they pretend, is Dishonesty.

Deceits are traps to catch the foolish in.

When there is a shew of some likelihood of truth in a lie, then are we soonest deceived by subtilty.

Light heads and sharp wits, are most apt to deceive others by false tales.

It is a point of dishonesty in a man to make shew of one thing and doe another.

The Lawyers call that Covin, when to deceive another, a man maketh semblance of one thing, and yet notwithstanding doth the clean contrary.

Frederick the Emperour desired, that his Counsellors would at the entring in of his Court lay aside all deceit and dissembling.

Speech is but a shadow of deeds, and there ought to be such an unity, that there be found no difference at all; for it is a great deceit, to speak otherwise without tongue, then we mean with our heart. *Pacuvius.*

The Emperour *Pertinax* was sirnamed *Chrestologus*, that is to say, well speaking; but ill doing.

Fortunes gifts are meer deceit. *Seneca.*

Wonder not that thou art deceived by a wicked man, rather wonder that thou art not deceived. *Demosthenes.*

It is no deceit to deceive the deceiver.

Falshood hath more wit to devise, then truth. *Plinius.*

He is not worthy to find the truth, that deceitfully seeketh her. *Hier.*

It is more impious to be deceitfull, then to conceal the truth. *Hier.*

Deceit is a dangerous enemy to truth.

Alexander said to *Antipater*, that outwardly he did wear a white garment, but it was lined with purple.

The deceitfull mans speeches, may be likened to the Apothecaries painted pots, which carry the inscription of excellent drugs; but within them there is either nought availeable, or else some poyson contained. *Hier.*

Alexander being counselled by *Parmenio*, to seek the subversion of his enemies by craft and subtilty; answered, that his estate would not suffer him so to doe: but if he were *Parmenio* he would doe it.

All deceits are proper to a base and bad mind, but to be detested of an honest man.

The answers of the Oracles were alwaies doubtfull, and full of deceit.

He is worthy to be abhorred, which beateth his brains to work wickedness, and seeketh by subtilty to bring other men to misery.

A deceitfull man chuseth hypocrisie and dissimulation for his companions.

Sic avidis fallax indulget piscibus hamus:
Callida sic stultas decipit esca feras.
Grave est malum omne quod sub aspectu latet.

Of Lying.

Defin. *Lying is a false signification of speech, with a will to deceive; a sickness of the soul, which cannot be cured but by shame and reason: it is a monstrous and wicked evil, that filthily profaneth and defileth the tongue of man, which of God is otherwise consecrated, even to the truth, and to the utterance of his praise.*

TAke heed of a Lyar, for it is time lost to be led by him; and of a Flatterer, for it is more deceit to believe him.

Lying

Lying is a member of injustice, turning topsey turvy all humane society, and the amity due unto our neighbour. *Aug.*

As certain it is to find no goodnesse in him that useth to lie, as it is sure to find no evil in him that telleth truth.

The Lyar is double of heart and tongue, for he speaketh one thing and doth another.

From Truth depraved are ingendred an infinite number of Absurdities, Heresies, Schismes, and Contentions. *Socrates.*

The Thief is better then a man accustomed to lie.

In Almain, a lie hath been alwaies extremely hated and shunned, as it were a plague: and Bastards could never obtain the price of any Occupation whatsoever, nor take degree in any Art or Science. *Aen.*

Thou canst not better reward a Liar, then in not believing what he speaketh. *Arist.*

Within thy self, behold well thy self; and to know what thou art give no credit to other men.

Pope *Alexander* the Sixth never did what he said, and his son *Borgia* never said what he meant to doe, pleasing themselves in counterfeiting and dissembling, to deceive and falsifie their faith. *Guic.*

It is the property of a Lyar to put on the countenance of an Honest man, that so by his outward habit he may the more subtilly deceive. *Bias.*

Lying is contrary to nature, aided by reason, and servant or hand-maid to truth.

As the worms doe breed most gladly in soft and sweet woods, so the most gentle and noble wits inclined to honour, are soonest deceived by Lyars and Flatterers.

Through a Lie *Joseph* was cast into prison, and Saint *Chrysostome* sent into banishment.

All kind of wickednesse proceedeth from Lying, as all

all goodneſſe doth proceed from truth. *Chilo.*

The Ægyptians made a Law, that every Lyar ſhould be put to death.

The ſhame of a Lyar is ever with him.

A Lie is not capable of pardon. *Xen.*

Lyars only gain this, that albeit they ſpeak the truth, yet ſhall they never be believed.

Lying is contrary to nature, aided by reaſon, and ſervant or handmaid to truth. *Plotin.*

The Scythians and Garamants followed the ſame Law, and condemned them to death that prognoſticated any falſe thing to come.

The Perſians and Indians deprived him of all honour and further ſpeech that lyed.

Cyrus told the King of Armenia, that a lie deſerved no pardon.

The Parthians for lying became odious to all the world.

There is no difference between a Lyar and a Forſweater; for whomſoever (ſaith *Cicero*) I can get to tell a lie, I may eaſily intreat to forſwear himſelf.

An honeſt man will not lie, although it be for his profit.

Lying in doctrine is moſt pernicious.

He that dare make a lie to his father, ſeeking means to deceive him, ſuch a one much more dareth to be bold to doe the like to another body.

Lyars are the cauſe of all the ſins and crimes in the world. *Epictetus.*

A Lyar ought to have a good memory, leſt he be quickly found falſe in his Tale. *Pliny.*

It is a double lie, for a man to belie himſelf. *Stob.*

A lie is the more hatefull, becauſe it hath a ſimilitude of truth. *Quintil.*

All Idolatry, Hypocriſie, Superſtition, falſe Weights, falſe Meaſures, and all cozenages, are called Lying, to the

the end, that by ſo deformed a name we ſhould the rather eſchew them.

A good man will not lie although it be for his profit. *Cicero.*

Alexander would conſent to nothing but truth, and *Philip* his father to all kind of falſhood.

Old men and Travellers lie by authority.

It is wickedneſs to conceal the fault of that which a man ſelleth. *Lactan.*

Lying in a Prince is moſt odious. *Her.*

Si qui ob emolumentum ſuum cupidius aliquid dicere videntur, iis credere non convenit: falſum maledictum eſt malum mendacium.

Of Drunkenneſs.

Defin. *Drunkenneſs, is that vice which ſtirreth up luſt, grief, anger, and extremity of love, and extinguiſheth the memory, opinion, and underſtanding, making a man twice a child, and all exceſſe of drink is drunkenneſſe.*

THe ancient Romans would not ſuffer their Wives to drink any wine.

The Crafty Wraſtler (Wine) diſtempereth the wit, weakneth the feet, and overcometh the vitall ſpirits. *Ariſt.*

Wine burns up beauty, and haſtens age.

Exceſſe is the work of ſin, and Drunkenneſs the effect of riot. *Solon.*

Thoſe things which are hid in a ſober mans heart, are oft-times revealed by the tongue of a Drunkard.

Drunkenneſs is a bewitching devil, a pleaſant poyſon, and a ſweet ſin. *Aug.*

Drunkenneſs maketh a man a beaſt, a ſtrong man weak, and a wiſe man a fool. *Origen.*

Plato bade Drunken and Angry men to behold themſelves in a glaſſe.

The

The Scythians and the Thracians contended who should drink most.

Argan, the King of Illyrium, fell into a sickness of the sides, called the Plurisie, by reason of his excessive drinking, and at last died thereof.

Sobriety is the strength of the soul. *Pyth.*

Where drunkenness is mistress, there secrecy beareth no mastery.

Wine and Women cause men to dote, and many times put men of understanding to reproof.

Clein, a woman, was so practised in drinking, that she durst challenge all men or women whatsoever, to trie masteries who could drink most and overcome the rest.

The Vine bringeth forth three Grapes, the first of Pleasure, the second of Drunkennesse, the third of Sorrow.

Philip King of Macedon making warre upon the Persians, understood that they were a people which abounded in all manner of delicate Wines, and other wastfull expences; whereupon he presently retired his Army, saying, It was needlesse to make warre upon them, who would shortly overthrow themselves.

Nothing maketh Drunkennesse to be more abhorred, then the filthy and beastly behaviour of those men, whose stomachs are overcharged with excesse.

Steel is the glasse of beauty, Wine the glasse of the mind. *Eurip.*

Intemperance is a root proper to every disease. *Plato.*

Sickenesse is the chastisement of Intemperance. *Seneca.*

A drunken man like an old man, is twice a child. *Plato.*

Drunkennesse is nothing else but a voluntary madnesse.

The

The Glutton and the Drunkard shall be poor.
Wine hath drowned more men then the sea. *Pub.*
The first evil of drunkennesse, is danger of Chastity. *Amb.*

The Lacedemonians would often shew their Children such as were drunk, to the end they should learn to loath that vice.

Romulus made a Law, that if a woman were found overcome with drink, she should die for her offence; supposing that this vice was the foundation or beginning of dishonesty and whoredome.

Calisthenes being urged by one, to drink as others did at *Alexanders* feast, answered, that he would not; for, saith he, who so drinketh to *Alexander*, had need of *Æsculapius*; meaning a Physician.

The Leopard, as many write, cannot be so soon taken by any thing as by Wine; for being drunk he falleth into the toiles.

Wine according to the saying of a late Writer, hath drowned more men then the Sea hath devoured.

Drunkennesse is a monster with many heads, as filthy talk, fornication, wrath, murther, swearing, cursing, and such like.

There are two kinds of Drunkennesse, one kinde above the Moon, as a celestiall drunkennesse, stirred up by drinking of heavenly drink, which maketh us only to consider things Divine; the reward of vertue is perpetuall drunkennesse. *Museus.*

Another kind of Drunkennesse is under the moon, that is, to be drunk with an excesse of drinking, which vice ought of all men to be carefully avoided.

Wine is the blood of the earth, and the shame of such as abuse it.

Wine enflameth the liver, rotteth the lungs, dulleth the memory, and breedeth all sicknesses.

The Nazarites abstained from drinking of any Wine or strong drink.

Quid

Quid non ebriet as designat? operta recludit,
Spes jubet esse ratas, in prælia trudit inermem:
Sollicitis animis onus eximit, ac docet artes.
Fœcundi calices, quem non fecêre disertum?
Contracta quem non in paupertate solutum?

Of Gluttony.

Defin. *Gluttony or surfeiting is the sworn enemy to Temperance, daughter to Excesse, and immoderate appetite: she is healths bane, and humanities blemish, lifes cockatrice, and the souls hell, except mercy wipe out the remembrance of so great a guilt.*

Suffice nature, but surfeit not; supply the bodies need, but offend not.

Moderate diet is the wise mans Cognizance, but surfeiting Epicurisme is a fools chiefest glory.

To live well and frugally, is to live temperately, and shun surfeiting: for there is great difference between living well, and living sumptuously; because the one proceeds of Temperance, Frugality, Discipline, and Moderation of the soul, contented with her own riches; and the other of Intemperance, Lust, and contempt of all Order and Mediocrity; but in the end the one is followed with shame, the other with eternall praise and commendation. *Plato.*

It is not the use of meat, but the inordinate desire thereof ought to be blamed. *Aug.*

Continency in meat and drink, is the beginning and foundation of skill. *Socrat.*

We cannot use our spirits well, when our stomachs are stuffed with meat, neither must we gratifie the body and entrails only, but the honest joy of the mind. *Cicero.*

The Hebrews used to eat but once a day, which was at dinner; and the Grecians in like manner had but

but one meal, and that was at Supper.

Sobriety retaineth that in a wise mans thoughts, which a Foole, without discretion, hath in his mouth.

The belly is an unthankfull beast, never requiting the pleasure done, but craveth continually more then it needeth. *Crates.*

When we eat we must remember we have two guests to entertain, the Body and the Soul; whatsoever the Body hath, departs away quickly, but what the Soul receiveth, abideth for ever.

The wicked man liveth to eat and drink, but the good man eateth and drinketh to live. *Plut.*

A rich man may dine when he list, but a poor man when he can get meat. *Diog.*

The belly is the commanding part of the body. *Homer.*

It is a great fault for a man to be ignorant of the measure of his own stomach. *Sen.*

As meat and drink is food to preserve the body, so is Gods Word the nourishment for the soul. *Greg.*

A virtuous Soul hath better taft of godly discourses, then the Body hath of well relished meat.

The first draught that a man drinketh, ought to be for thirst, the second for nourishment, the third for pleasure, and the fourth for madness. *Anacharsis.*

Then is the mind most apt to comprehend all good reason, when the operations of the brain are not hindered by vapours, which excess of feeding distempers it withall.

King *Cyrus* being asked by *Artabanus* (as he marched one day in Warre) what he would have bought him for his supper? Bread (quoth he) for I hope we shall find some Fountain to furnish us with drink.

Wisdome is hindered through Wine, and understanding darkned. *Alphon.*

Nothing

Nothing can be more abject and hurtfull, then to live as a slave to the pleasure of the mouth and belly. *Salust.*

Diseases gather together within our bodies, which proceed no lesse of being too full, then being too empty; and oftentimes a man hath more trouble to digest meat then to get meat.

How hard a matter is it to preach abstinence to the belly which hath no ears, and which will take no deniall, how ever the case standeth?

By Gluttony more die, then perish by the Sword.

Gluttony stirreth up lust, anger and love in extremity, extinguishing understanding, opinion and memory. *Plut.*

Gluttony fatteth the body, maketh the mind dull, and unapt; nay, which is worse, undermineth reason.

Wine hath as much force as fire: so soon as it overtaketh one, it dispatcheth him, it discloseth the secrets of the Soul, and troubleth the whole mind.

Homo approving that the Gods die not, because they eat not; alludeth that eating and drinking doth not only maintain life, but are likewise the cause of death.

We are sick of those things wherewith we live: for there is no proper and peculiar seed of diseases, but the corruptions of those things within us which we eat, and the faults and errors we commit against them. *Plut.*

Socrates inviting certain of his friends to a Feast, was reproved for his slender provision; whereto he answered; If they be virtuous there is enough, but if they be not, there is too much.

They which are addicted to belly-service, not caring for the food of the mind, may well be compared to Fools, that depend more upon Opinion then Reason.

It is an old Proverb, much meat, much malady.

Intemperance is a root proper to every disease.

He that too much pampereth himself, is a grievous enemy to his own body.

Vessels being more fully fraught then they are able to carry, doe sink; so fareth it with such as eat and drink too much.

By surfeit many perish, but he that dieteth himself prolongeth his life.

Excesse came from Asia to Rome, Ambition came from Rome to all the world.

Gluttony causeth innumerable maladies, and shorteneth mans life. *Horace.*

Surfeiting is the readiest means to procure sickness, and sickness is the chastisement of intemperate diet.

Gorgias being demanded how he attained to the number of an hundred and eight years, answered, by never having eaten or drunk any thing through pleasure.

Omne nocet nimium, mediocritas omne gerendum.

Tantum cibi & potionis adhibendum est, ut reficiantur vires, non opprimantur. Cicero.

Of Concupiscence.

Defin. *Concupiscence or lust is a desire against reason, a furious and unbridled appetite, which killeth all good motions in mans mind, and leaveth no place for virtue.*

LUst is a pleasure bought with pains, a delight hatcht with disquiet, a content passed with fear, and a sin finished with sorrow. *Demonax.*

Lust by continuance groweth into impudency.

Shame and infamy, wait continually at the heels of unbridled lust.

Lust is an enemy to the purse, a foe to the person, a canker

canker to the mind, a corrosive to the conscience, a weakner of the wit, a besotter of the senses; and finally, a mortall bane to all the body, so that thou shalt find pleasure in the path-way to perdition, and lusting love the load-stone to ruth and ruine. *Pliny.*

Lust in age is lothsome, in youth excesse; howsoever it is the fruit of idleness.

Lust enforceth us to covet beyond our power, to act beyond our nature, and to die before our time.

Sensuall Vice hath these three companions, the first blindness of understanding, the second hardness of heart, the third want of grace.

Drato wrote such Laws against Incontinency, that he is said not to have writ them with ink, but rather to have signed them with blood.

The channels which Rivers long time have maintain'd, are hardly restrain'd from their course; and lust wherein we have been long plunged, is hardly purged.

Such things as maintain us in evil, or change our goodness to wickedness, are either nourished or begun by lust.

Pleasure is the end of superfluity. *Pla.*

Adultery is called the injury of Nature.

Concupiscence is unseparably accompanied with the troubling of all order, with impudency, unseemlinesse, sloth, and dissolutenes. *Plat.*

Our tongues most willingly talk of those things, which our hearts most desire.

Chastity is a punishment to the incontinent, and labour to the slothfull. *Sen.*

Adultery desireth no Procreation, but Pleasure. *Anselm.*

Lust maketh a man to have neither care of his own good name, nor consideration of the shame which his Posterity shall possesse by his evil living.

This monstrous sin altereth, marreth & drieth the body,

body, weakning all the joynts and members, making the face bubbled and yellow, shortning life, diminishing memory, understanding, and the very heart.

Adultery is unlawfull Matrimony.

Adultery is hated even among beasts.

Lust is a strong tower of mischief, and hath in it many defenders, as neediness, anger, paleness, discord, love, and longing. *Dieg.*

Concupiscence doth injure, profane, and defile the holiness of the soul.

The Corinthians for their incontinency have been evil spoken of, for they were so unchast, that they prostrated their own daughters to enrich themselves: Hence came the Proverb, It is not fit for every man to goe to Corinth: for they paid well for their pleasure.

The Babylonians, Tyrrhenians, and Massilians, were greatly spotted with this vice; abusing their bodies in such monstrous sort, that they were deputed to live rather like beasts then men.

Meretrix non dissimilis mari; quod das, devorat, nunquam abundat.

Hoc unum in ore perpetuò habent meretrices. Da mihi atque Affer mihi.

Of Sloth.

Defin. *Sloth is a fear to endure labour, a desisting from the necessary actions both of body and mind: it is the sink which receiveth all the filthy chanels of vice, and with that poysonous ayre infecteth and spoileth the soul.*

A Man being idle, hath his mind apt to all uncleanness; and when the mind is void of exercise, the man is void of honesty.

Sloth riseth sometimes of too much abundance.

Prosperity engendreth sloth. *Livius.*

Sloth turneth the edge of wit, but ſtudy ſharpneth the memory.

That which is moſt noble by nature, is made moſt vile by negligence. *Ariſt.*

Idleneſs is the only nurſe and nouriſher of ſenſuall appetites, and the ſole maintainer of youthfull affections.

Travell is a work that continueth after death.

Be doing alwaies ſomewhat, that the Devil find thee not idle. *Hieron.*

Idleneſs is the ſepulchre of a living man. *An.*

Sloth is the Devils Cuſhion or Pillow. *Ori.*

Idleneſs teacheth much wickedneſs. *Eur.*

They that doe nothing learn to doe ill. *Cic.*

Idleneſs is the meat, that ſoreſt and ſooneſt infecteth the mind with many miſchiefs.

Idleneſs is againſt Nature. *Cicero.*

The ſlothfull man ſleepeth in his owne want, *Cicero.*

It is hard for him that will not labour to excell in any Art.

Idleneſs is the enemy of virtue, and the very train of all wickedneſt.

Sloth loſeth time, dulleth underſtanding, nouriſheth humours, choketh the brain, hinders thrift, and diſpleaſeth God. *Galen.*

Sloth is the mother of poverty. *Senec.*

The Sluggard being neſtled in Ignorance, ſooneſt falleth into Atheiſme.

The man that paſſeth his life ſlothfully without profit, ought to loſe it without pity.

Idleneſs maketh of men women, of women beaſts, of beaſt monſters. *Homer.*

Study begetteth ſtudy, and ſloth encreaſeth ſloth. *Amb.*

Pythagoras gave his Diſciples this precept; Take good

good heed that thou sit not upon a bushell ; meaning that idleness ought especially to be eschewed.

Lust is quenched by labour, and kindled through idleness.

The idle heart is moved with no prayers. *Curtius.*

The rich man if he wax idle, will be quickly poor.

Idleness is security, and labour is care.

In doing nothing men learne to doe ill. *Columella.*

The kind of contemplation tending to solitarines, is but a glorious title to idleness. *S. P. S.*

Sloth is a fear of labour to ensue.

It is not for a man of authority to sleep a whole night. *Homer.*

In idleness, beware of idleness.

Sloth is the step-mother of Wisdome and Science. *Anacharsis.*

Men are born to good works, whereof our soul may serve for a sufficient and invincible proof, seeing it is never still, but in continuall motion and action. *Cic.*

Idleness decayeth the health of the body : and no man ought to hide his life. *Plut.*

Where nature hath been friendly, there is a certain vain opinion which causeth slothfulness. *Plato.*

The Bees can abide no drones among them, but as soon as any begin to be idle, they kill them. *Plat.*

The wise mans idleness is his continuall labour, *Bern.*

Carthage was overcome, and Rome by Idleness came to ruine. *Aug.*

Variam semper dant otia mentem.

Ignavia vitium est animosa parte, quod contemnit pericula, præsertim mortis. Arist.

of Presumption.

Defin. *Presumption is a violent passion of the will, and an utter foe to prudence: it is that affection which rusheth and exposeth the body to dangers, presuming only upon vain hope and imagination, without either ground or reason.*

HE that vaunteth of victory before he have won the field, may be counted more foolish then valiant. *Bias.*

Vain and light men love commonly that which is forbidden by reason, and love nothing more then to follow their sensuall appetites.

He that presumeth of his own strength is soon overcome. *Aug.*

A fault wilfully committed ought not to be forgiven.

To flie from that we should follow, is to follow our own destruction.

Hardinesse without fear, is the sister of folly.

Presumption is the mother of all vices, and is like unto a great fire, which maketh every one to retire back. *Aug.*

It is a great presumption to look for reverence of our elders, and to enjoyn our betters to silence. *Greg.*

To presumption belongeth correction, to correction amendment, and to amendment reward. *Ber.*

There is more hope of a Fool, then of him that is wise in his own conceit. *Salom.*

Take heed of rashnesse in resolution, and cruelty in conquest; for the one is wilfull, and the other wicked: and as the first wants it, so the other shews as little grace, whose fruits are pernicious to reason, and torment to conscience.

He that presumes on that he knows not, may lose an honour for an humour. *Curtius.*

Presumptuous

Presumptuous attempts bring bad ends.

A festered sore must have a searching salve, and a shameless smile an open frown.

It is an impudent and presumptuous part, to commit any thing to the judgment of him that wanteth knowledge.

Ill success comes of rash beginnings.

He that speaks of high things, having no experience of them, is like unto a blind man that would lead and teach him the way which seeth better then himself. *Bio.*

It is a troublesome, dangerous, insolent, and proud enterprise, for a man to take upon him with a Pen to govern a Common-weal, and with a Prince to reason of his life.

He is not wise but arrogant, that dare presume unasked to give a Prince counsell.

He that presumeth to understand every thing, is thought to be ignorant in all things.

Every man presumeth on his own fancy, which maketh divers to leap short through want of good rising, and many shoot over for want of true aime.

He is very obstinate, whom neither reason, nor experience can perswade. *Chilo.*

Aspiring thoughts, as they are lofty, so are they perilous.

To strain further then the sleave will stretch, maketh the arm bare; and to skip beyond a mans skill, is to leap but not to know where to light.

That which in the Devils was the cause of their fall, that in men was the cause of death.

The man that presumes to be wise, let him not contend with him that is enflamed with wrath; for if he fail to follow counsell herein, he shall either have his head broken by the furious, or his heart galled by the detractor.

Where men doe all that they will, they indeed presume to doe that which they should not. *Cicero.*

Presumption is the chief ground and cause of all variance, hatred and mischief.

Amongst the ambitious men of the world presumption is a fury, and a continuall tempter.

The occasion why Leaven was forbid unto the Jewes at the Feast of Easter, was to teach them to have a great care to keep themselves from Pride and Presumption, into which they fell that held any good opinion of their own selves, and puffed themselves up therewith, as the dough is puffed with the leaven, *Philo.*

Men ought not to deferre the amendment of their life to the last hour, because the thief was saved; for as that was a president that none should despair, so was it but one example, because none should presume.

He is too much presumptuous, that striveth to go where another hath fallen, and too much unbridled that feareth not at all when others have perished before him.

Let him that thinketh he standeth, take heed lest he fall.

Nulla præsumptio pernitiosior quàm de propria justitia aut scientia superbire: O superba præsumptio! O præsumptuosa superbia! Aug.

Cum non sit nostrum quod sumus, quomodo nostrum est quod habemus?

Stultitiæ genus est, ut cum aliis debeas vitæ beneficium, tibi adscribas ornamenta virtutum.

Of Treason.

Defin. Treason is that damned vice hated of God and men, wherewith perjured persons being bewitched fear not to betray themselves, so they may either betray

betray others of their vowes; it is the breach of faith and loyalty with God, their governours, and country.

THey are deceived that look for any reward for Treason. *Curtius.*

The conflict with Traytors is more dangerous then open enemies. *Livius.*

Traytors are like Moths, which eat the cloth in which they were bred; like Vipers that gnaw the bowels where they were born; like Worms, which consume the Wood in which they were ingendred. *Agesi.*

Treachery hath alwaies a more glozing shew then the Truth, and Flattery displaies a braver flagge then Faith.

No place is safe enough for a Traytor. *Amb.*

Once a Traytor, and never after trusted. *Ia.*

Who will not with *Antigonus* make much of a Traytor, going about to pleasure him? but having his purpose, who will not hate him to the death?

Such as are Traytors to their Prince, and perjured to God, deserve no credit with men.

Treachery ought not to be concealed, and friends have no privilege to be false.

Such as covet most bitterly to betray, first seek most sweetly to entrap. *Philip.*

Traytors leave no practice undone, not because they will not, but because they dare not.

Victory is not so earnestly to be sought, as Treason to be shunned.

A good Warriour ought to commit the fortune of his Warre to the fruit of his own virtue, not to the impiety and treason of his enemies.

Many men love the Treason, though they hate the Traytor.

Many conspire valiantly, but end wretchedly.

Traytors have continuall fear for their bedfellow, care for their companion, and the sting of conscience for their torment. *Man.*

A light head, an ambitious desire, a corrupt conscience, and ill counsell, soon breed a Traytor.

Where the peoples affection is assured, the Traytors purpose is prevented. *Bear.*

There are many Traytors in Common-weals, whom it is better to forbear then to provoke.

Of rash hopes proceed perillous ends, and of execrable treasons, damnable success.

Traytors about the Thrones of Princes, are like Wolves about the folds of Sheep.

One scabbed Sheep will infect a whole flock, and one Traytor subvert the whole Monarchy.

He is worthily hated of all men, that beareth not a faithfull heart to his Countrey.

No wise man at any time will trust a Traytor. *Tully.*

Ne colloquiorum de prætextu pacis proditiones urbium tententur, fiantque interlocutores, maximè cavendum est.

Proditores urbium sæpè ne ipsi quidem proditionem evadunt, sed ab hoste trucidantur.

Of Desperation.

Defin. *Desperation is a sorrowfulnesse without all hope of better fortune, a vice which falsly shadoweth it self under the title of Fortitude and Valour, and tickling the vain humours of the vainglorious, carries them to ignoble and indifferent actions, to the utter losse of their souls and bodies.*

Desperation

Desperation is a double sin, and finall impenitence hath no remission.

It is better to be called a dastardly Coward, then a desperate Caitiffe.

Let no man despair of Grace, although he repent in his latter age: for God judgeth of mans end, and not of his life past. *Ier.*

Desperation springeth from the ignorance of God. *Aug.*

It is better to prolong our life in misery, then to hasten our own death without hope of mercy. *Lactantius.*

Love wanting desire makes the mind desperate, and fixed fancy bereft of love, turneth into fury.

There is no offence so great, but mercy may pardon, neither is there any thing so desperate, which time cannot cure.

Desperate is the fruit of disordinate sin, which becoming his own Judge, proves his own Executioner.

The fear of inevitable punishment, is the cause of desperation. *Stob.*

Nothing doth more torment a man, then forsaking hope. *Quin.*

Desperation preferreth Profit before Honesty. *Erasmus.*

Let no man despair of that thing to be effected, which hath been done already.

Extreme fear and danger makes cowards desperately adventurous: and what perswasion could not make constant, misery hath made desperate.

Resolution is grounded on honour, desperateness on danger.

Fortune desperately attained, is as desperately lost, and Despair suddenly entertained, is a token of a wretched conscience.

Despair comes of the feebleness of courage, and the lack of wit.

To him that is subject to passion, despair is ever attendant.

He that is desperately inclined to his own will, is ever most neer to the wrath of God.

Despair leadeth damnation in chains, and violence lales claim to the wrath of God. *Ber.*

Despair and revenge deprive men of the mercy of God, and clean blotteth out the memory of their former deeds.

Of all the perturbations of mans mind, Despair is the most pernicious. *Livius.*

Many reading *Plato* his Book of the Immortality of the Soul, have laid violent hands upon themselves.

He that through the burthen of his sins breaks forth into desperation, wilfully refuseth the mercy of the Almighty.

When hope leaveth a man, fear beginneth to conquer him. *Plato.*

The souls first comfort, is to avoid the fault, the next not to despair of pardon.

Desperation is a certain death. *Aug.*

As he which without licence breaketh a Prison procureth his own death; so in the World to come shall he be perpetually punished, which contrary to the will of God will set the soul at liberty. *Plato.*

Fortiter haud gravis jugulo qui provocat hostem:
Qui nil potest sperare, desperet nihil.

Of Heresies and Hereticks.

Defin. *Heresie is a wilfull and obstinate opinion, grounded in the mind: the sister of ignorance, a professed enemy to all truth; presumptuously opposing it self against the Principles of Faith and true Religion.*

After

After the ascension of Christ into Heaven divers by the instigation of the Devil said, as *Simon* the Samaritane, and others who sought to seduce the people from the true faith they embraced, teaching and preaching Heresies, *Justinus.*

Heresie strewcth the plain and open way of truth with thorns and brambles.

Marcion heaping heresie upon heresie said that *Cain*, the Sodomites, and the Ægyptians, and all nations that have excelled in wickedness, met Christ in hell, and by him were delivered. *Irenæus.*

Montanus calling himself the holy Ghost, he strangled himself. *Nicepb.*

The Valentinians said, that Christ took not flesh of the Virgin *Mary. Poly.*

The Church of Corinth was corrupted, not only in manners, but also in doctrine.

Arius that arch-heretick, his bowels burst in sunder. *Theod.*

The Adamites, denominated from *Adam*, administer their Sacrament naked: they call their Church Paradise.

Abelites require such chastity in marriage, that they admit no copulation between man and wife. This Heresie was soon suppressed.

Origenists and Sadducees, deny the Resurrection.

Aquarii used not wine, but water, in the Sacrament.

If we follow our own imaginations, neglecting the truth, we renounce our salvation, and yeild our selves subject to Satan.

The Nicholaites maintain the community of their wives. *Euf.*

Antioch was never without Hereticks; for within the eleventh year of *Julius*, the greater part thereof was consumed with fire from heaven, the other destroyed by earthquake.

Ne-

Nestorius denied *Mary* to be the Mother of Christ: after he was banished, his tongue was eaten up with worms, and he died miserably. *Evag.*

They, which through the dimness of their mind, and want of understanding, doe dontemn the true and living God, doe please themselves with all manner of pestilent errours. *Amb.*

Some not considering that clear and heavenly light which cometh from God, they fall into the gulf, and sink to the bottome of that most foul & filthy puddle of all false Opinions, Errours, Hereties, and worshipping of false gods. *Amb.*

An Heretick doth corrupt the sincerity of the Faith and Doctrine of the Apostles. *August.*

A Schismatick, although he sin not at all against the pure Doctrine and sincere faith, yet he rashly separateth himself from the Church, breaking the bond of unity. *Aug.*

If Cockle appear in the Church, yet ought neither our faith nor charity be letted; we must rather learn to be good Corn. *Cyp.*

While some men alwaies take to themselves a further dominion then peaceable justice requireth, they perish from the Church; and while they proudly lift up themselves, blinded with their own presumption, they are bereft of the Light of the Truth. *Greg.*

The Church oft placed amidst much Chaffe and Cockle, suffereth many things; and yet whatsoever is either contrary to Faith or good life, she allowetth not, neither holds she her peace, neither doth she it.

De nucleo olivæ, intus optimæ & suavissimæ, ventosæ & vana caprificus exurgit; ita & hæreses de nostra fundificaverunt non nostræ degeneret veritatis gratiæ & vendatio silvestres. Tertul.

Omnia

Omnia hæreticorum dogmata inter Aristotelis & Chrysippi spineta sedem sibi & requiem reperunt. Hieronymus.

Of Devils.

Defin. Devils are our tempters to sin, blasphemy, and all other evils: they that stand in fear of God, take pleasure in that which displeasures them.

THe Devil labours to deceive man, and greatly envies that any should be saved.

Satan is a subtile fisher, and useth great cunning in casting of his net, and searcheth out the vein of water wherein every man is delighted. *Basil.*

The Devil by degrees worketh the destruction of man.

Christ fisheth with an angling rod, and catcheth but a few: the Devil with a broad net, and draweth up multitudes. *Chrys.*

The Devils bait is sweeter then Christs, and that is the cause he taketh so many. *Hier.*

Christ fishing took four, *Simon, Andrew, James,* and *John*; the Devil walking by the sea of this world, may in as little space catch four thousand.

Through the envy of the Devil sin entred into the world.

The Devil was the first author of Lying, the first beginner of all subtile deceits, and the chief delighter in all sin and wickedness. *Philo.*

Divers spirits were wont to deceive people, either by mis-leading them in their journeys, or murdering them in their sleeps. *Psellus.*

The Devils, not able to oppose God in himself, assault him in his members. *Aug.*

The Devil intangleth Youth with beauty, the Usurer with gold, the Ambitious with smooth looks, the Learned by false doctrine.

The Devil oft-times speaks truth in Oracles, to the intent they might shadow their falshoods the more cunningly. *Lactan.*

The Devils (as being immortall spirits, and exercised in much knowledge) seem to work many things which in truth are no miracles, but meer works of nature.

All the great power of Devils, proceedeth from the just indignation of God, who by such whips chastiseth the wicked, and exerciseth the good.

The Devils have divers effects, the one troubles the spirit, the other molesteth the body; some insinuate and steal into our hearts, where depraved desires are ingendred; or else into our understanding, to hinder the use and office of reason.

The power of God, and not the Devil, is to be feared. *Greg.*

The invisible enemy is overcome by faith.

The Devils have will to hurt, but they want power. *Aug.*

The Devil is overcome by humility.

The Devil is strong against those that entertain him, but weak against those that resist him. *Aug.*

From evil spirits proceedeth Art magick, whereby the slavish practisers of that damnable Art, by many false miracles deceive the simple, and confound themselves.

He that giveth his word to the Devil, breaketh his bond with God. *Luther.*

The Devil, Temptation, and Sin, were the occasions of mans Fall.

The hearts of the Reprobates contain as many Devils as unchast thoughts. *Greg.*

The Devil in the last day shall rise against us in condemnation, for that he hath been more carefull to get souls then we to save them. *Bernard.*

The

The Devil doth easily hit with his arrows the proud men of this world, but the humble he misseth. The Archer sooner doth hit a great mark then a little one. *Amb.*

The Devil is to some a Lyon, to some an Ant. *Greg.*

The Devil ceaseth to tempt them whom he hath already won.

The Devil, though he seeth not our thoughts, yet by outward signes he many times doth know them, as by our words.

The Devil is the father of lies, and the chief author of all deceit.

The Devil tempteth the righteous one way, and the wicked another way. *Greg.*

The Devil presents before us many vain delights, to the intent he might the better keep our mind from godly meditation.

What sin soever hath been by man at any time committed, was first by the Devil invented.

The Devil first accuseth us of our evil words, next of our evil works, lastly, of our evil thoughts. *Greg.*

Christus Leo dicitur, propter fortitudinem; Agnus propter innocentiam; Leo quod invitus, Agnus quia manfuetus. Ipse Agnus occasu vicit Leonem, qui cernit quærens, quem devoret: Diabolus Leo dictus feritate, non virtute. Aug.

Of Hell.

Defin. *Hell is in all things contrary to Heaven; it is a place of torment, misery and desolation, where the wicked shall endure the endlesse judgment of pain for their offences.*

Zeno the Stoick taught, That the places of the Reprobates were separate from the righteous, the

the one being pleasant and delectable, the other darksome and damnable.

Hell is the hold of horrour, distresse, and misery, the cell of torment, grief, and vexation.

The losse of Heaven is to the damned more grievous then the torment of Hell. *Chrys.*

Hell is the land of darkness.

In Hell all torments are not alike. *Aug.*

Woe be to him, that by experience knoweth there is a Hell. *Chrys.*

Hell is the place of punishment, which God hath reserved for the Reprobates.

In Hell is no order, but a heap and Chaos of confusion.

The wretches in Hell have an end without end, a death without death, a defect without defect: for their death liveth continually, and the end beginneth alwayes, and the defect can never fail.

Hell is every where, where Heaven is not.

The torture of a bad conscience, is the hell of a living soul. *Calvin.*

Good men have their Hell in this world, that they may know there is a Heaven after death, to reward the virtuous, and wicked men escape torments in this world, because they shall find there is a judgment to come, wherein the wicked shall have punishment according to the number of their offences. *Lactantius.*

They that believe in Christ, have already overcome sin and Hell.

To them that are enamoured of the world, the remembrance of Hell is bitter.

The image of our sins represents unto us the picture of Hell.

Hell like death is most uncertain, and a place of punishment most assured.

Hell is compared to the Labyrinth, which *Dedalus* made,

made, whose entrance is easie, but being once in, it is not possible to return.

He that tempted Christ, will never spare men. *Bernard.*

If thy mind be not moved with the fire of Heaven, take heed lest thy soul feel the flames of Hell.

Hell that is known no where, is every where; and though now never so private, yet in the end it will be most publike.

Envy is a picture or resemblance of Hell.

Death holdeth his Standard in Hell, which is called the Land of Death.

Infernus locus est sine mensura, profunditas sine fundo, plenus ardoris incomparabilis, plenus fœtoris intolerabilis; ibi miseriæ, ibi tenebræ, ibi horror æternus, ibi nulla spes boni, nulla desperatio mali.

Noctes atque dies patet atri janua Ditis.

The end of the Book.

The Names of all the Christian and Heathen Authors in this Book.

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Ambrose
Appian
Archimedes
Ælianus
Aristotle
Aristippus
Anaxagoras
Alexan. Severus
Anselme.

B
Basil
Bernard
Bonaventure
Boetius
Bullinger
Bodinus
Bias
Becon
Beza
Bion

C
Chrysostome
Cyprian
Clemens Alexan.
Cassiodorus
Columella
Cor. Agrippa
Chrysippus
Chilo
Calvine
Cicero
Curtius

D
Diogenes
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Demosthenes
Dionysius

E
Eusebius
Evagoras
Erasmus
Ennius
Epictetus
Euripides

G
Gregory
Guevara
Galen
Galeciardine

H
Hierome
Horace
Hermes
Hippocrates
Homer

I
Josephus
Isidorus
Irenæus
Justine
Justinian
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Luther
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Livius
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Lycurgus

M
Macrobius
Musonius
Marc. Aurelius
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Menander
Martial

N
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O
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Oso-

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Polycarpus	Q	*Theodorus*
Petrarch	*Quintilianus*	*Thales*
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Plato	S	*Theopompus*
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